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The

Australasian Catholic Record

A Quarterly Publication under Ecclesiastical Sanction

"Pro Ecclesia Dei." — *St. Augustine.*

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RICHARDUS COLLENDER

CENSOR DEPUTATUS.

Imprimatur:

✠ N.T. CARD. GILROY,

ARCHIEP. SYDNEYENSIS.

1a die Aprilis, 1952.

Official Documents

DECREE ERECTING DIOCESE OF WOLLONGONG

PIUS BISHOP, SERVANT OF THE SERVANTS OF GOD,
AS A PERMANENT RECORD OF THE EVENT.

It is Our conviction that a proper delimitation of Dioceses contributes in no small way to the religious advantage of the faithful, since, by this means, ecclesiastical territories can be better and more conveniently administered by the Chief Shepherds, with respect to everything that concerns the practice of the Christian religion.

For this reason, We willingly received the petition, made to us in common by Our Beloved Son, Norman Thomas Gilroy, Cardinal of the Holy Roman Church, Archbishop of Sydney, and Our Venerable Brother, Terence Bernard McGuire, Archbishop of Canberra and Goulburn, that We should detach certain portions from the territories of each, and found a new Diocese.

And so, after asking the opinion of Our Venerable Brothers, the Cardinals of the Sacred Congregation of Propaganda Fide, supplying the consent, as far as needs be, of others who may have some interest in the matter or who may think to have, having carefully considered the position from every angle, acting on certain knowledge and using Our supreme power, We separate territories from the eastern parts of the Archdiocese of Sydney and the Archdiocese of Canberra and Goulburn, and We form and erect from them a new Diocese which will be called Wollongong. This Diocese is disconnected from the two Archdioceses mentioned above by the boundary line which will be now clearly described:

Commencing in the north side at Garie Beach in a direct line to Eckersley; thence by the Woronora River and Iluka Creek to a point on the Bulli-Appin Road; then to Cordeaux Dam and Broughton Pass; by the Cataract River and Nepean River to the railway bridge over the Nepean River between Menangle and North Menangle; then in a straight line to Razor Back Mountain; by a straight line to Mount Burragorang; thence to the junction of Guineacor Creek and Wollondilly River; thence by the Wollondilly River, Paddy's River, Urangalla Creek, Barbers Creek, Shoalhaven and Corang Rivers to Mount Budawang; thence by the mountain range to the confluence of the Deua River and Araluen Creek; thence by the Deua River to the Great Divid-

ing Range at Badja Hill. The line proceeds by the southern limit of Eurobodalla Shire on the Tuross River; thence by the Tuross River to its confluence with the Wadbigilla River; thence in a straight line to Corunna Lake.

By these boundaries We constitute the Diocese of Wollongong, a Suffragan See to the Metropolitan Church of Sydney, and its Bishops through the years We declare subject to the Archbishop of Sydney as their Metropolitan.

We place the See of the Bishop in the city of Wollongong, which We accordingly honour with the distinction of an Episcopal City, bestowing on it the rights and privileges proper to such.

We assign the Chair of the Bishop to the present Parish Church of Wollongong, dedicated to God in honour of St. Francis Xavier, and We raise it to the dignity of a Cathedral, conferring upon it all the privileges, rights, insignia, honours, favours and concessions enjoyed by all other Cathedral Churches in common law.

Likewise We grant to the successive Bishops of Wollongong the rights, honours and privileges, and impose the obligations and burdens, which distinguish and bind all those invested with Episcopal dignity.

We desire, moreover, that until a Cathedral Chapter of Canons can be constituted, Diocesan Consultators be meanwhile appointed and employed according to Canon Law.

As regards what concerns the administration of this new Diocese, We command that at least a Minor Seminary be founded as soon as possible, following the norms laid down by the Sacred Congregation of Propaganda Fide, so that young men may be prepared in it to become the hope of the Church.

The Bishops of Wollongong will derive their maintenance partly from the revenue of their Curia, partly from the offerings of the faithful, for whose advantage the Diocese has been established.

With respect to the government of the Diocese, to the election of a Vicar Capitular or Apostolic Administrator when the See is vacant, to the rights and duties of the priests and faithful, and to everything else of the kind, We order the dispositions of the sacred canons to be followed.

We especially decree with regard to the clergy that, as soon as these Letters of Ours have been put into effect, all the priests are considered as belonging to that Diocese in which they are lawfully placed at the time.

Finally it is Our will that all the documents and files concerning the new Diocese, its priests and faithful, be immediately transferred by the Chancellors of the Archdioceses of Sydney, and Canberra and Goulburn, to the Curia of Wollongong, to be kept in its archives.

Our Venerable Brother, Paul Marella, Archbishop of Doclea, Apostolic Delegate in Australia, or whoever is in charge of the Apostolic Delegation at the time, will see that whatever has been disposed and established in these Letters will be duly implemented. To that end We grant him all the necessary and opportune faculties, including that of subdelegating for the purpose any worthy ecclesiastic, and We impose on him the duty of forwarding to the Sacred Congregation of Propaganda Fide an official document to show that the implementation has been effected.

It is Our will and command, notwithstanding anything to the contrary, even though worthy of special mention, (for we repeat it), that these Letters be valid and efficacious now and in the future; that they may fully serve their purpose and be absolutely obeyed by all concerned. And if these Letters were tampered with, by anyone whosoever, by force of whatever authority, knowingly or unknowingly, We decree any action of the kind altogether null and void.

Copies or extracts of these Letters, even printed ones, provided they be signed by, and under the seal of, an ecclesiastical dignitary acting as a public notary, We desire to be held as genuine as these Originals.

No one may interefere with or oppose this document of division, erection, constitution, commission, concession, decree containing Our will.

If anyone brazenly presumes to do so, let it be known to him that he will incur the wrath of Almighty God and of the Blessed Apostles Peter and Paul.

Given at Castel Gandolfo, near Rome, on the fifteenth day of November, 1951 ,the thirteenth year of Our Pontificate.

For the Chancellor of the Holy Roman Church,

EUGENE CARDINAL TISSERANT,
Dean of the Sacred College.

PETER CARD. FUMASONI BIONDI,
Prefect of the Sacred Congregation of Propaganda Fide.

APPOINTMENT OF BISHOP McCABE.

PIUS BISHOP, SERVANT OF THE SERVANTS OF GOD, to Our Venerable Brother THOMAS McCABE, formerly Bishop of Port Pirie, nominated Bishop of Wollongong, Health and Apostolic Benediction.

Anyone who reflects seriously on the paramount importance of Christian peoples being directed and ruled by capable Superiors, will easily realise the continual solicitude We have, and the humble supplications We pour forth to God, that We may always place altogether worthy Bishops to govern the Churches.

Accordingly, the Church of Wollongong, on this very day, by Our sealed Apostolic Letters entitled "Non parum sane", having been erected into a Diocese, a suffragan of the Metropolitan See of Sydney, must be now given a Chief Pastor. Anxious to provide suitably for the prosperity of the new Diocese and the salvation of its faithful, after having consulted Our Venerable Brothers the Cardinals of the Sacred Congregation of Propaganda Fide, we sever the bond uniting you to the Diocese of Port Pirie and transfer you to the Diocese of Wollongong, and place you over it as Bishop and Shepherd, entrusting to your care its government and administration, of both spiritual and temporal goods, whilst bestowing on you all the rights and privileges, burdens and obligations of this pastoral office.

With the same authority We dispense you from the obligation of making again a Profession of Faith and taking an oath against Modernism, all things to the contrary notwithstanding. We desire, however, that before you take canonical possession of your new Diocese, you take an oath of fidelity to the Apostolic See, according to the prescribed formula, in the presence of any Catholic Bishop you choose, who has grace and communion with the Holy See. A copy of this oath, bearing the signature and seal of both yourself and the Bishop in question, you will be bound to forward as soon as possible to the Sacred Congregation of Propaganda Fide.

We exhort in the Lord the Venerable Archbishop of Sydney, your Metropolitan, that, on account of his reverence towards Our Person and the Apostolic See, his zeal for promoting the glory of God and the good of the Church, he may receive you as a brother and assist you in every way.

We enjoin on Our beloved Clergy and Faithful of the Diocese that they receive you as their appointed Bishop, as Father and Pastor, that they show you due respect, that they obey your salutary advice and

commands. Thus will you rejoice in finding them dutiful children, and they will have the happiness of knowing you as a kind father.

Finally, We desire you to take care that these Apostolic Letters of Ours be read from the pulpit in the Cathedral Church, on the first Feast Day of Precept.

We nurture the strong hope that the Church of Wollongong will greatly increase under your leadership. For that end We entreat God's heavenly graces for you.

Given at Castel Gandolfo, near Rome, on the fifteenth day of November, 1951, the thirteenth year of our Pontificate.

For the Chancellor of the Holy Roman Church,

EUGENE CARDINAL TISSERANT,
Dean of the Sacred College.

PETER CARD. FUMASONI BIONDI,
Prefect of the Sacred Congregation of Propaganda Fide.[1]

* * * *

S. CONGREGATION OF RITES.

Decree on the extension for three years of the Faculty for the celebration of the restored Easter Vigil together with rules and variations in the rubrics.

Notwithstanding the brief notice given, the restored Vigil of Easter, the Faculty for the celebration of which, according to the judgment of the local Ordinaries, was granted for one year as an experiment by Decree of the S. Congregation of Rites on the 9th February, 1951, was celebrated in very many dioceses throughout the world, and, indeed, most successfully.

Most of the local Ordinaries, who made use of the above-mentioned Faculty, sent, as requested, to this S. Congregation a report concerning the celebration of this same Vigil of Easter. They warmly praised the restored rite, making reference to the abundant spiritual fruits which flowed from it, and, consequently, requested that the Faculty to celebrate the Vigil be further extended.

However, some local Ordinaries, having heard the reports of parish priests, did not fail to refer also to certain difficulties or doubts that occur in the celebration of the restored rite, with the intention, indeed, that, by means of suitable rules, the difficulties might be settled, and the doubts solved by the Apostolic See.

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[1]We wish to thank Monsignor Clarizio for providing us with the official translation of the above documents.—*A.C.R.*

Our Most Holy Lord Pope Pius XII ordered that the special Commission of experts, which had prepared the rite of the Vigil of Easter, should submit the above reports to a careful examination. This Commission, after a proper discussion and consideration of the whole question, decided that the Faculty of celebrating the restored Vigil of Easter, with the addition of certain rules and variations of the rubrics, should be confirmed and extended for three years, if it pleased His Holiness.

When the matter was referred by the undersigned Cardinal Pro-Prefect of the S. Congregation of Rites, His Holiness deigned to approve the following rules and variations of the rubrics of the Faculty, to celebrate, according to the judgment of the local Ordinaries, the restored Vigil of Easter for three years. The liturgical edition of the rites and rubrics of the sacred Vigil remains reserved to the Holy See.

Anything to the contrary notwithstanding.

11th January, 1952.

C. Card. Micara, Bishop of Velletri, *Pro-Prefect.*

A. Carinci, Archbp. of Seleucia, *Secretary.*

(The rules and variations of the rubrics of the Faculty are discussed in the Liturgy Section, p. 161).

* * * *

APOSTOLIC BRIEF.

proclaiming the Archangel St. Gabriel Patron of Telecommunications and of those who are employed in those services.

PIUS XII POPE

for a perpetual remembrance

"Everything best which is given and every gift that is perfect comes from above, descending from the Father of lights" (*Jas.* I, 17). Since this is so, we ought to admire the divine wisdom, seeing that in our day the genius of man has put at the service of men inventions which enable them to employ electric power for the purpose of transcribing their words to absent friends, of carrying on conversation over long distances, of sending messages over the waves of the ether, and even of bringing pictures of things and events before the eyes and, as it were, of making absent persons and things present. Those wonderful instru-

ments, the products of human ingenuity, can indeed be used for pernicious purposes by minds set on evil, but, if they are used as they should be, they help in an incalculable measure to promote the fraternity of the human race, to cherish and strengthen the common brotherhood of men. They serve to advance civilization, to propagate far and wide liberal arts and noble branches of learning. They are a powerful means of inculcating the precepts of religion, of carrying the voice of the Supreme Pastor from the throne of Peter to the ends of the earth. They serve to voice public supplications which by this means resound together in unison throughout the world and are carried as a concert of Christian unity to the Majesty of God.

Hence our Holy Mother the Church never stood in the way of this world progress but earnestly cherished it and does cherish it. Her part is to promote and protect such advances of the human mind, since whatever of truth or of new discovery is brought to light is to be regarded as a vestige of the divine mind and a sign of the divine power. For this reason We consider it very opportune that those wonderful arts and their operators and ministers should enjoy a special favour from heaven and special protection from above. Now, it has so happened that many distinguished men exercising those arts in various parts of the world have petitioned Us to make St. Gabriel the Archangel, who brought the desired announcement of human Redemption to the world of mortals plunged in darkness and in despair—to make the said St. Gabriel the Patron of all who work in the field of telecommunication. The petition is so consonant with Our own wishes and so magnificently important that We grant it most willingly. Wherefore, having conferred with Our Venerable Brother Clement Cardinal Micara, Bishop of Velletri and pro-Prefect of the Sacred Congregation of Rites, having weighed everything attentively, with certain knowledge and mature deliberation, with the fulness of Apostolic power, by these letters and in perpetuity We appoint and declare St. Gabriel the Archangel the heavenly Patron with God of all who are operators or ministers of those arts of telecommunication. We also wish the Patron St. Gabriel to enjoy all the honours and liturgical privilcges which belong to principal Patrons. Everything to the contrary notwithstanding.

This We decree and appoint, declaring the present letters to be and to remain ever firm, valid and effective, having and obtaining their full effects and now and hereafter giving their support to those concerned or whom they may concern. According to them judgment and defini-

tion must be given, and whatever is otherwise attempted knowingly or ignorantly is from now on null and void, whatever be the authority from which it emanates.

Given at Rome, from St. Peter's, under the ring of the Fisherman, on the twelfth day of the month of January in the year 1951, the twelfth of Our Pontificate.

PIUS XII POPE.

W. LEONARD.

* * *

SHORT NOTICE

THE ART OF PREACHING, by F. Valentine, O.P. London: Burns Oates, 1951. Pp. 224. 18/- (Eng.).

This book is written to help young priests and to give them a practical guide in the hard task of preaching. It is a book inspired by the author's experience, and, as is evident, by much reflection on the question. The author condemns the excessive use of sermon books, as a practice that will stunt originality in the preacher; likewise, the keeping of sermons for future use is generally regarded as useless, as the preacher outgrows a sermon. The author advocates what he calls the Picture Method, namely to paint a scene from the Gospel—the Marriage Feast at Cana, for instance—and then bring the congregation into the picture by pointing out the lessons to be learnt, by praying with the people. This is very well explained by Father Valentine and should prove of value. He treats fully, and always in a moderate and helpful fashion, of the preparation of a sermon, relaxation before the actual time to enter the pulpit (with a whole list of relaxation exercises), the posture, gestures, the voice, etc. Father Valentine stresses the importance of the parochial sermon, almost the only contact with the church's teaching that many Catholics have. He points out, on the other hand, how critical people are of the sermons they hear when contrasted with the polished talks of experts on the radio. Many priests would find this a very sensible and practical book on what is a weekly obligation.

T.V.

The Cause of Mother Mary McKillop

Summary: Cardinal Moran's tribute to Mother M. McKillop on the day of her burial, August 10, 1909—Her body removed to Mount Street, January 27, 1914—Mother M. Lawrence approaches Mgr. Cattaneo on the question of introducing the Cause—Officials appointed—The *Perquisitio Scriptorum,* April 19, 1926—Intervention of Fr. G. O'Neill, S.J.—Archbishop Kelly proceeds with the Process *super fama* (September 27, 1926)—Evidence given before tribunal—Objection lodged by Mgr. O'Haran, March 9, 1929—Suspension of work—Effect of Father O'Neill's biography of Mother McKillop—Tribunal meets again, April 21, 1951—Rapid progress of work—Former difficulties examined—Presentation of documents—The Process *super non cultu*—Examination of tomb and convent by His Eminence Cardinal Gilroy and officials—Conclusion of work in Sydney—Documents sent to Rome.

When it is proposed to seek the Beatification of a Servant of God it is usually necessary for three separate Processes to be completed in the diocese in which the Servant of God died. These are then sealed and forwarded to the Sacred Congregation of Rites. Mother Mary of the Cross McKillop died in St. Joseph's Convent, Mount St., North Sydney, on August 8th, 1909. On November 29th, 1951, His Eminence, Cardinal Gilroy, Archbishop of Sydney, signed and sealed the last of three Processes dealing with her sanctity, and these Processes are now in the hands of the *S.C.R.* As this is the first time in which three such Processes have been completed in Australia, whatever the outcome of the Roman judgment may be, it will be of some historical value to give a brief account of the history of the Cause in the Archdiocese of Sydney.

Mother Mary of the Cross was buried from old St. Mary's, North Sydney, on August 10th, 1909. There was a very large gathering at the Church, many being unable to get in. Before this gathering His Eminence, Cardinal Moran, paid a moving tribute to Mother Mary and, in explicit terms, declared his hope that she would one day be raised to the altars of the Church. That hope lived in the minds of many and was from time to time expressed both by nuns and by lay people who had known her. There was a fresh tribute to her memory when her remains were removed from the Sisters' burial plot in Gore Hill cemetery and buried again before the altar of our Lady in the new chapel built as her memorial in Mount St., and completed early in 1914. This second interment took place on January 27, 1914. When Mother Lawrence, who had known and revered Mother Mary from her entrance into religion in 1869, became General of the Congregation, she discussed with Mgr. Cattaneo, then Apostolic Delegate to Australia, the question of intro-

ducing the Cause. Mgr. Cattaneo was a great admirer of the work that Mother Mary had done for the Australian Church, and, after talking the matter over with His Grace, Dr. Kelly, then Archbishop of Sydney, instructed Mother Lawrence on the steps that had to be taken to initiate the long proceedings.

The result of these discussions was that Father F.X. O'Brien, S.J., was appointed by the Sisters of the Congregation of St. Joseph of the Sacred Heart to act as their Postulator. In due form he presented a 'supplex libellus', requesting His Grace to set up the necessary Tribunals. In his Rescript granting the request His Grace appointed the Rt. Rev. D. O'Haran, P.A., P.P., as Promoter of the Faith. He named as Notary for the Cause Dr. N. T. Gilroy, who was then secretary to the Apostolic Delegate and was destined to hold a different position on the Tribunal before its labours ended. During the course of the year 1926, in which these first steps were taken, the present writer was named to assist Mgr. O'Haran in his work. It is open to the Ordinary to preside as Ordinary Judge over the sittings of the Tribunal. He may, however, name a Judge Delegate and two Associate Judges to act in his stead. As the work is constant and the hearings necessarily extend over a long period it is usual for the Ordinary to hand the case over to these three judges. But His Grace Dr. Kelly was so interested in the Cause that he decided to preside in person, a course which was followed by the present Cardinal Archbishop at a later time. It may be said, without casting any blame on Dr. Kelly, that he believed that in countries under Propaganda it would not be necessary to adhere rigidly to the prescriptions of the *S.C.R.* It was only during a visit to Rome that he realised what importance the *S.C.R.* attaches to the formalities laid down, and thereafter he might be described as scrupulous in his inflexibility. His sight was failing, so that he could not read the decrees of the *S.C.R.* and the officers of the Tribunal had no little trouble in helping him to understand —and not misunderstand—the procedure. He would, in any doubt, write or cable to Rome, consult Mgr. Nevin, then Professor of Canon Law at St. Patrick's College, Manly, or hold long and discursive discussions on the various steps to be taken. The procedure is that laid down in Benedict XIV's classic work on the subject, put into canonical form in 142 special canons of the *C.I.C.* and worked out in a special handbook, 'Codex pro Postulatoribus', compiled and revised by Franciscan Postulators. However, Mother Mary's Cause developed in such a peculiar way that it was not always easy to find authority for the steps to be

taken and the Tribunal owed much to Dr. Kelly's shrewd judgment when it was faced with difficulties.

Of the three Processes the first is the 'Perquisitio Scriptorum', the search for the writings of the Servant of God. The steps to be taken were: i. the issue to every parish in the Archdiocese of a decree by the Archbishop, which had to be posted at the principal door of each parish church and referred to from the pulpit. This called on all to produce any writings or authenticated copies of any writings in their possession which came from the Servant of God, whether in her own hand, typed, multigraphed, dictated, printed, etc. ii. the printing of the decree in the Catholic papers. iii. a request to every Bishop in Australia and New Zealand to co-operate in the search. iv. a letter (as required in canon 2025) from the Mother General of the Congregation requiring all her subjects to send in any writings in their possession.

The writings have to be catalogued before being sent to Rome for examination. His Grace at first decided that the work of cataloguing should be done at full meetings of the Tribunal, a procedure not required by law. Letters were read aloud and His Grace directed the Notary to place them under various headings. But as the mass of writings accumulated and it looked as if years might be needed for the reading of the letters alone, His Grace asked merely for the reading of a few lines and finally ordered that the Notary and the present writer should undertake the work of putting the writings in order and of submitting occasional reports. The meetings at which His Grace listened to the letters were often enlivened by his penetrating comments. One phrase which he never forgot was contained in a letter of Mother Mary to Sister Calasanctius, that great nun who acted as Superior while Mother Mary was in Rome. She had gone to Rome to have the rule approved and especially to secure central government, whereas the great majority of the Bishops wished that there should be a distinct branch in each diocese with no Superior outside the diocese. In describing the course of the negotiations in Rome Mother Mary insisted that what she wrote was to be treated as confidential as 'we must not let the Bishops know too much'. His Grace never forgot that phrase, quite harmless in its context; he pressed a number of witnesses as to its meaning and, in the last session of the Tribunal at which he presided, he returned to discussion of it.

The work that fell to those who had to catalogue and annotate the huge mass of papers submitted to the Tribunal was very trying. A

number of M. Mary's correspondents had preserved the letters she wrote to them. The letters of the early times were not easy reading. There were hundreds of pages written on a very thin paper in pastel shades of blue, yellow, green. She wrote a beautiful script, but in angular writing with a thin nib and in ink that faded: and, if the revisors had anything against her, it was that in the feminine fashion of her time, after finishing four pages she would go back and write transversely for another four pages. The writings of her middle period were generally easy to read, but in the closing years, after her right side had been disabled, there is something pathetic in the affectionate little notes she had practised herself to write with her left hand. It took the two revisors the spare evenings of more than two years to arrange, catalogue and number all the writings, letters, prayers, spiritual notes, diaries, retreats. It was slow work, but, as we shall now see, there was no need for haste.

When the Process on Writings had been in progress for some time Father George O'Neill, S.J., who was then collecting material for a biography of Mother Mary which appeared four years later, wrote to the Tribunal urging in almost authoritative language the immediate abandonment of the Cause. There were two people, he said, after hearing whose evidence, His Grace could not possibly continue. This letter arrived in September, 1926, the Tribunal having been constituted on April 19th of that year. All who knew Dr. Kelly will remember that he was the last man in the world to be hustled. Genial as he was and willing to listen to anyone he allowed no one else to make up his mind for him. He considered the position, agreed that, if the facts were as stated by Fr. O'Neill, it would be useless to continue, but said he must be sure of the facts. Accordingly he proposed to call witnesses. It was pointed out to him that the Process on Writings did not allow for the calling of witnesses. Accordingly he cabled to Rome to know whether he might begin the second Process before concluding the first and, receiving an affirmative reply, announced that he would at once begin the Process 'super Fama', etc., i.e., the investigation into the Servant of God's reputation for holiness. He announced that the Process on Writings was suspended for a time. That time turned out to be nearly a quarter of a century.

In accordance with His Grace's decision the Tribunal for the second Process was set up on 27th September, 1926. A formidable mass of documents had to be prepared, and when His Grace was informed that

some of them required to be sealed by the Chancellor of the Archdiocese he showed surprise. "Have we a Chancellor?" he asked. "Who is our Chancellor"? No one was more amused than the late Mgr. Phelan, who stepped forward, presented his credentials in the shape of the nomination he had received from His Grace himself, and handed in the necessary copy of his appointment for registration by the Notary. In the usual course of procedure three classes of witnesses are called. The Postulator submits a list of the witnesses on whom he rests the proof of his case. These are asked to mention other helpful witnesses who, if called, are known as 'Contestes'. The third class consists of such witnesses, for or against the Cause, whom the Tribunal itself calls for examination on the case in general or on some point in particular. These are known as witnesses 'ex officio' and generally are called last. But, as soon as the Tribunal was formed, His Grace ordered a departure from the usual procedure, and used his power to call witnesses 'ex officio', especially those whose evidence Fr. O'Neill stated would be damning to the Cause. Then a phenomenon presented itself with which the Tribunal was to grow familiar, the wide difference between what rumour or gossip attributed to witnesses and what those same witnesses swore on oath. The two witnesses, after their examination in chief had ended, were closely cross-examined, especially by Mgr. O'Haran, as Promoter of the Faith. The result was astonishing. One of them, reputed to be the most hostile, paid Mother Mary the most beautiful tribute paid by any witness, except, perhaps, Father Francis Clune, C.P. The other, a most precise and accurate witness, swore the exact contrary to what had been attributed to her. His Grace decided that further investigation was needed and called several other witnesses 'ex officio' and then ruled the whole charge out as false and baseless. The real difficulty is how the witnesses came to be connected by Fr. O'Neill with the stories attributed to them. But that question would lead to a lengthy discussion of the merits and defects of Fr. O'Neill as a biographer, a discussion which would be out of place in this article.

His Grace, as Judge, then ordered the Process to take the ordinary course. The Process is technically a Court case between the Postulator who upholds the Cause of the Servant of God and the Promoter of the Faith (Devil's Advocate at a later stage) whose duty is to watch for weaknesses in the evidence, to insist that all formalities be observed and to put in a protest at any stage when he thinks it opportune. The Postulator draws up an outline of what he intends to prove, a copy of which

is supplied to all witnesses. On these 'Articles or Positions' of the Postulator, the Promotor of the Faith prepares an examination. The questions so prepared and the replies of witnesses form, in practice, the main part of the Process. All members of the Tribunal as well as the witnesses are bound under pain of perjury and excommunication 'latae sententiae', to observe secrecy on the questions and evidence and, if the oath is broken, only the Pope can absolve, except in the hour of death, even the Major Penitentiary having no jurisdiction. This oath binds only till the Process is 'published', an act which follows soon after the evidence is completed. As a rule the obligation lapses after a couple of years. In this case the obligation was on some persons for more than twenty years.

The Questions, as presented by Mgr. O'Haran, were arranged under 29 headings, most of the headings having sub-headings, which in turn were subdivided. The result was that most witnesses had to answer some hundreds of questions. With the exception of formal questions about age, state in life, etc., questions have to be framed in such a way as to bring out the witnesses' recollections of the Servant of God or to narrate what they have heard from others, provided they state the source of their information.

The inquiry went on for over two years on fairly regular lines. One witness became ill after several sessions and never recovered sufficiently to continue her evidence. After some months the evidence she had already given was read over to her, and confirmed by oath. Her examination was then ended. In another case the evidence of a witness was interrupted to allow the Tribunal to hear the testimony of Miss Annie McKillop, Mother Mary's younger sister. Annie was well on in years and in poor health, and Dr. Kelly thought there should be no delay in calling her. His action proved wise, for though Annie seemed quite vigorous before the Tribunal, she died a few months after her evidence had been taken. The Postulator was fortunate in being able to submit evidence from witnesses who had been associated with Mother Mary from the time when the Congregation was founded in 1866. They were able to put some strange incidents in their true setting. Amongst those who gave evidence, as ordinary witnesses or called 'ex officio', were Mother Lawrence, then General, who had entered in February, 1869; Sister Mechtilde, who had entered two months later; Sister Casimir, who entered the same year and had known M. Mary before she entered; Mrs. Abbott, who entered 18 months after the Congregation was founded, and

later became Foundress and Matron of St. Margaret's Hospital in Sydney; Sister Annette Henschke, aunt of the present Bishop of Wagga; Nurse Glasheen, who attended Mother Mary in her closing illness, and said that her death was the holiest she ever saw. Miss Annie McKillop was a most interesting witness. She was six years younger than Mary, and was able to tell much of her sister's life before she became a nun. She gave many sidelights on the family history and on the character of Mrs. McKillop, a Macdonald with wide family connections. Annie had a gift of humour and a racy style and, though her memory of Mary's later years after her entry into religion were scanty and rather imaginative, she gave vivid accounts of the Penola days, of the first bush school and of the country life of the time. Of all these witnesses perhaps the most remarkable was Sister Mechtilde. She was a very gifted woman, a niece of Father Tenison Woods, and a grand niece of Gerald Griffin. She entered the Congregation in April, 1869, and had not been long in religion when she become totally blind. Whether the loss of her sight quickened her other senses or not there could be no doubt about her powers of observation and her acuteness of intellect. She was brought from Adelaide to give evidence. One day, while in Sydney, she went with a Sister who wanted to buy wire for Rosary beads. She picked up the wire given to the Sister and told the shop assistant: "That is the wrong wire. Sister asked for size 18, and you have given her size 16." Sister Mechtilde had a full and accurate memory. Its accuracy was repeatedly tested by the Tribunal. She would pause after relating some incident, reflect for a moment and say: "That would have been on July 20th, 1874"—or some such date. She was never found to be wrong. Owing to her extraordinary memory she was able to give evidence on many points about which others were vague and, though she was succinct in her narrative, her testimony occupied 14 of the weekly sessions of the Tribunal. During this time letters came on several occasions urging that she should get back to Adelaide as soon as possible, as her convert classes, the great work of her life, were languishing in her absence. She completed her evidence on November 8th, 1927, and died on July 19th, 1928. Indeed, most of the witnesses died not long after the hearing of their evidence.

Except for interruptions for vacations, or for necessary absences of His Grace, the Process went on with no notable interruption until the evidence of Mother Lawrence had been concluded on November 27th, 1928. It was intended that after the Christmas vacation the next wit-

ness should be called. But when the Tribunal met on March 9th, 1929, Monsignor O'Haran, as Promoter of the Faith, lodged an objection to the continuation of the proceedings. There had come into his hands three documents, not canonically authenticated but undoubtedly genuine. Two of these were reports of what was understood to be an 'Apostolic' investigation set on foot by Dr. Reynolds, Bishop of Adelaide, to inquire into the finances of the Congregation. The inquiry went well beyond its terms of reference and ended in a severe condemnation of M. Mary by two of the five judges. The third document, apparently based on these judgments, was an acceptance of this verdict by Dr. Reynolds and his consequent order expelling Mother Mary from the diocese. The *S.C. Prop. Fidei,* seems to have been very puzzled by this Commission, the authority of which it disclaimed, but asked the new Archbishop of Sydney, Dr. (later Cardinal) Moran, to make an inquiry in regular form. The three documents which now came before the Tribunal seem to have been sent by Dr. Reynolds to Cardinal Moran and, having been lodged amongst his papers, now came into Mgr. O'Haran's hands. An official and episcopal condemnation of the Servant of God was 'prima facie' a very grave impediment to the Postulator's case. Once again, Dr. Kelly gave proof of his practical judgment. The Tribunal had heard something of the Adelaide condemnation and of its being subsequently quashed by Cardinal Moran, but until now had been unable to get more than hearsay evidence. Now His Grace ruled that the Tribunal needed evidence of the proceedings in Adelaide in 1883 and of the further investigation made by Cardinal Moran in 1884. So he adjourned the sessions for the taking of evidence—an adjournment that lasted 22 years—and applied to Dr. Spence, Archbishop of Adelaide, for access to the reports of Dr. Reynolds' inquiry, and to *S.C.P.F.* for a copy of Cardinal Moran's report. Dr. Spence replied that for the period of Dr. Reynolds' bishopric there were no records dealing with M. Mary or with any other subject. The *S.C.P.F.* was no more helpful and gave the Tribunal to understand that no copy of Cardinal Moran's report was in its archives. In Sydney, up to this day, nothing has been found except the three papers put in by Mgr. O'Haran. Dr. Kelly found himself, as Judge, in a difficult position. Mother Mary had been, it seemed, officially condemned by competent ecclesiastical authority, and no evidence in rebuttal, certainly none of like force, could be adduced. His Grace decided to refer the matter to the *S.C.R.* The 'caveat' had been put in on March 9, 1929. It was not till October that a guarded reply came

from the *S.C.R.*, avoiding the question of fact but explaining the procedure to be followed in a difficulty. Then came long and indecisive discussions on the question whether His Grace, in establishing the Tribunal, had acted 'ex officio' or 'ad instantiam'. On this issue depended His Grace's power to suspend the proceedings. While it was still unsettled His Grace left for a long visit to Europe. It was not until September 28th, 1931, that His Grace, who had decided that he could not suspend the hearing without the consent of the Sisters, announced that he had received their consent to accept his decision. But during the lengthy interruption a change had come over the Tribunal. Mgr. O'Haran had died. The Notary, Dr. Gilroy, had been called back to his diocese to be Chancellor of the Diocese of Lismore. His successor at the Delegation, Dr. Giles, now Mgr. Giles, of Tempe, was officially appointed Notary for the closing session. His Grace announced that, until further investigations had been made, he had decided to suspend the Cause. He looked to happier times and suggested the following Easter as a suitable date for resuming. But investigation led nowhere. His Grace's health slowly declined. In 1937 Dr. Gilroy, after 2½ years as Bishop of Port Augusta, came as Coadjutor to Sydney. There seemed little likelihood that Dr. Kelly would ever again sit as Judge. When he died in 1940 the difficult war years were on us, and there was neither time nor inclination to follow up the Cause.

The suspension of the Process checked the growth of devotion to Mother Mary. But even earlier there had been a setback when Fr. O'Neill published his biography in 1930. As we have seen he had urged the abandonment of the Cause in 1926. But further study had quite changed his views. He refuted and repudiated with some vehemence the charges made against the Servant of God. But in any biographical work done by him, Fr. O'Neill dreaded a lack of candour, and a defect resulting from this candour was his insistence on dealing at great length with any charge made against the person whose life he wrote. So, though he defended Mother Mary, the disproportionate space he gave to charges against her left an unpleasant impression on readers. His book, which he thought would help the Cause, really told against it. But in course of time there was a reaction. Two of the original members of the Tribunal had never been satisfied with the interruption to the Cause. As evidence came in of a reviving appreciation of the work and character of Mother Mary the idea occurred to them that steps might be taken to re-open the case, and that with the help of oral evidence it might be

possible to surmount the obstacle of the documentary evidence that had come to Sydney from Adelaide in 1884. Fr. F. X. O'Brien, who still held his mandate as Postulator, sent to His Eminence Cardinal Gilroy, Archbishop of Sydney, the requisite petition and the Tribunal, reconstituted by Rescript from His Eminence, met again on April 21st, 1951. His Eminence, the former Notary in the Cause, decided to do as Dr. Kelly had done and to preside over all sessions. The present writer was named Promoter of the Faith. Dr. Colin McKay became the Notary, with Fr. Michael Baulman as Assistant Notary when, towards the end of the Process, such an official is required.

Then came two extraordinary developments. More than twenty years earlier the *S.C.P.F.* had been unable to produce Cardinal Moran's report on the Adelaide troubles. It was not likely that after this long interval the report would be found. But, as a matter of form, a request for it was sent to Rome. The petition was sent through His Excellency the Apostolic Delegate, and, in 13 days' time, such was the efficiency of the Archivists of the *S.C.P.F.* and the speed of airmails, the report was in possession of the Tribunal. Also the covering letter informed us that there were 150 more pages of material available, but the archivists thought the Report alone would satisfy our purpose. Furthermore, as soon as the tribunal met, its members were informed that Fr. Osmond Thorpe, C.P., who has been commissioned by the Sisters of St. Joseph, to write a new life of their foundress, could produce the documents of the 1883 Investigation, which had at last been found in the Adelaide archives. The 'better time' of which Dr. Kelly spoke had certainly arrived.

This is not the place to analyse these documents. The full story would make fantastic reading. It is enough to say here that these documents simply left the charges against M. Mary without foundation. They also explain the respect, not much short of reverence, which Cardinal Moran had always shown to M. Mary from the time he held the enquiry. They also explain why the Cardinal, the Sisters and Mother Mary herself thought it better to let the whole subject be forgotten rather than say anything which might bring undeserved discredit on Dr. Reynolds. The statement of one judge, found years afterwards, declared that the whole business was a mistake, and that he had refused to sign the report. He added that it was a trial which would bring a blessing on the Congregation. We may leave it at that. The Tribunal was greatly heartened by these unexpected developments and, animated by

the enthusiasm of His Eminence, pressed on rapidly with its work. A number of the witnesses whom it was intended to call in 1928 had never been heard. But all of them, as well as the witnesses actually examined, were now dead. New witnesses were sought and the fresh list proposed by the Postulator included Sister Leonard, Sister Isabelle, Fr. Francis Clune, C.P., Fr. Bridgewood, M.S.C., while three witnesses were called by the Tribunal 'ex officio'. Sister Leonard, the senior Sister of the Congregation, had been a nun since 1879 and had known Mother Mary from that year till her death in 1909. Although she was 88 years old her faculties showed no sign of failure and she was a lively witness. She finished her evidence on May 28th, and died at Mount St. on September 7th. Sister Isabelle had entered in 1882, and was also able to give valuable first-hand testimony. She flew up from Melbourne to give her evidence, and though 85 years old, she had only one concern, to get back to her work in Melbourne with the least possible delay. Fr. Francis Clune, C.P., needs no introduction to readers of the *A.C.R.* He had given retreats to Mother Mary, had been her confessor and director. But the general law hedging round a confessor's evidence is still stricter in this type of Cause. So Father Clune's evidence dealt only with his ordinary knowledge of the Servant of God; but perhaps no witness so impressed the Tribunal with a sense of the reverence he has for Mother Mary, and with his conviction of the heroic character of her sanctity. Fr. Bridgwood, M.S.C., had known Mother Mary when he was a schoolboy. But he was called chiefly because he was able to give the recollections which his family had of Mother Mary. They were friends of hers, and their home was close to M. Mary's Adelaide residence. In addition, Fr. Bridgewood was able to tell the story of the death of Mother Mary, which he had learnt from Fr. Smith, M.S.C., who had the privilege of giving Mother Mary her last Communion, and of being with her at the end.

Of the three 'ex officio' witnesses called by the Tribunal one was Sister Ignatia, who, with the late Miss Glasheen, nursed Mother Mary in her last illness. Miss Glasheen had been called in 1926. Now, after a quarter of a century, the Tribunal had the full story of the death of the Servant of God, evidence to which the S.C.R. attaches much importance. Next came Fr. Osmund Thorpe, C.P., from Adelaide. He was called as an 'Expert' or 'peritus'. His special task was to analyse the documents dealing with the various troubles in Adelaide, to produce the more important documents or rather photostatic copies of them, and to help

the Tribunal to draw out the true facts. These documents are not produced by the witness himself. He relies on them for his oral evidence, and leaves it to the Postulator to tender the documents later on. The last witness was Sister Columbkille, the present First Assistant of the Congregation. For 25 years as Secretary she had laboured to put the archives of the Congregation in order. As she has the history of the Institute almost by heart she was able to throw light on certain puzzling affairs.

At the conclusion of the hearing of evidence came the session for the presentation of documents. These, put in by the Procurator, are intended to attest some of the principal events of her life, to show the work she did, and to support or rebut statements made in oral evidence. One of the interesting documents, authenticated by Mgr. Fox, of St. Patrick's Cathedral, Melbourne, was the Baptismal certificate of Mother Mary, which shows that she was baptised by Fr. Geoghegan. This is no less than the Most Rev. Patrick Bonaventure Geoghegan, O.S.F., who was to be Bishop of Adelaide from 1859 to 1864. We had been told by one witness that Dr. Goold, Dr. Geoghegan's Bishop, had hoped that Mary would enter the Convent of Mercy at Nicholson St., Fitzroy, Melbourne, and was disappointed when she failed to do so. However that may be, the century old convent of Nicholson St. has the honour of counting amongst its 'old girls' one who may yet be the first Canonised Australian, for it was at that convent that Mary was educated and trained for the work of a teacher in which she was occupied till her 24th year. Another interesting document shows the growth of the work founded by M. Mary. The members of the Congregation governed from Mount St. now number close on 1900, and there are over 100 in the novitiate at present. All these documents have, of course, to be originals or duly authenticated, and they, with the credentials of the various members of Tribunal, the copies of citations of witnesses and officials, and the correspondence entered among the 'Acts' bulk large in the bound volume of Proceedings.

The originals of the various Processes remain under the control of the Ordinary and, ultimately, are sealed and placed in the diocesan archives, not to be opened without leave of the Holy See. Consequently a copy had to be made for transmission to Rome, and a certain number of scribes is sworn in to make what is known as the 'Transumptum'.

With the handing over of the originals to the Scribes the Process is said to be published and members of the Tribunal and the witnesses are freed from their oath of secrecy. The completion of the copy is followed by the only dull part of the proceedings. In the presence of the Cardinal Archbishop and the Promoter of the Faith day after day was occupied in the work of comparing the originals with the copy. Dr. McKay had to read aloud from the copy, while Fr. Baulman followed him word for word in the originals. Naturally enough there are a number of slips in both sets of Proceedings, and these have to be corrected by mutual agreement of the two Notaries with the Judge as arbiter. As the Acta extended to 501 pages the task, which the Code admits is laborious and wearisome, extended over a number of sessions. Then came the final session, chiefly occupied with formalities, such as signing and sealing the Acts. One of the formalities is making out a written description of the Judge's seal. The expert was shocked that we did not know that the 'fish' on His Eminence's seal were dolphins, and that the stars are not the Southern Cross but the stars of N.S.W. At the end of the Session the copy, guaranteed in various ways, was sent to Rome, to be opened only by the Secretary of the *S.C.R.* It may be noted that all the Acts have to be in handwriting on stout paper. Typewriting is accepted in other Causes, but the Causes of Beatification may be so protracted that an enduring record is required. The work in Rome is often slow. A century is not an excessive time. Joan, the Valois Queen of France, was canonised only in 1950. On the other hand the preface to Maynard's Life of M. Cabrini rejoices that an American citizen 'Broke the record'!

The third process, *super non cultu,* is directed to proving that the decrees of Urban VIII, forbidding premature public honour to the Servants of God, have been observed. Most time is spent in the formalities, preparing of documents, copying, reading by two Notaries for purposes of comparison. The procedure is the same as before with one exception which we shall mention below. The Postulator presents his case, the Promoter of the Faith prepares his Questions, witnesses are called and sworn. The Postulator proposes four witnesses. Two others are called 'ex officio'. These six witnesses have to be familiar with the places where it would be likely that unlawful public cultus might have been introduced. If, as in Mother Mary's case, the body lies in a chapel

the Sacristan also must be called and one other witness familiar with the chapel. Further the tomb and neighbouring convent must be visited. Accordingly, after eight witnesses had given their evidence, His Eminence accompanied by officials and witnesses went to the chapel and inspected the tomb, of which a written description had to be given. Also anything engraved on the tomb had to be copied into the Acta. Then the Cardinal visited the whole chapel, inspecting pillars, altars and walls, examined the Sacristies and passed to visit the novices' oratory and the principal community rooms. The tomb, it may be noted, is not opened at this stage. The opening and recognition form part of a much later Process immediately before Beatification. Then comes the special peculiarity of this Process. In the previous Processes the Judge does no more than preside. He sees that the Writings are collected. He guides the Process about the life of the Servant of God so that Rome may have the matter on which to form a decision whether there is a 'prima facie' case. But in the third process the Judge gives judgment, couched in very solemn terms, on the question whether the laws of Urban VIII have been observed. Then the Process was signed, sealed, and sent to Rome. Our work in Sydney was over, at least for the present.

Some questions will naturally be asked. What happens in Rome? The Writings are revised to see if they contain anything against faith or morals. The Revisors also give—with quotations—their impression of the character and virtue of the writer. If this is favourable the Transumptum is opened, and, as the *S.C.R.* accepts only Latin, Italian, and French, a Latin translation has to be made. Then a summary is prepared, and at least 60 copies are printed. These are studied by the members of the *S.C.R.*, and if the members are favourably impressed, leave is at last given to introduce the Cause. There we must leave it with the remark that the granting of such leave carries with it the right to designate the Servant of God as Venerable, but not to pay any public official honour to her.

Another question that we are asked is: What of Miracles? The C.I.C. lays down that the Diocesan Process is concerned with miracles only in a general way and should not subject proposed miracles to any scientific examination. The Process deals with the reputation of the Servant God as a worker of miracles, not with the miracles themselves.

If witnesses mention any, the details are copied down, but there is no question of accepting or rejecting them. But it may be remarked that a file dealing with favours attributed to the Servant of God is now very large and rapidly growing. One experienced student remarked to the present writer only two days before this was written that the claims in some cases were astounding.

So the Cause of M. Mary has gone to Rome. Those who have been associated with it have had forced on them, in some cases in spite of prejudice, the conviction that a very holy woman has lived amongst us. The strange thing is our unreadiness to admit that we may have had a Saint in Australia. Just as we are inclined to look abroad for our artists and our writers and our composers, we are inclined to think that our Saints must all be 'imported'. Even the Sisters seemed to realise only on reflection that perhaps Mother Mary was very holy. 'She was just one of ourselves'—how often we heard the phrase. 'If she came to a bush convent she was just ordinary, washed up with the rest of us, took a class if a Sister was sick'. She wasn't different. Most of her life she didn't have an office, just a table in a corner of a corridor or in the community room'. 'If she wanted to talk with a nun privately she just took a couple of chairs down to the cellar'. 'She prayed a lot. We didn't think much of her staying up for hours in the Chapel. We were used to it'. 'She would be motionless on her knees for hours, but we took that for granted'. 'She never had any money. She just told us to go ahead and God would find the money. He always did'. 'She used to laugh a lot and she loved a joke like anybody else'. 'Though she was often up for a great part of the night, she was always down, generally first, to morning prayers; but that is the rule of the Congregation'. 'She liked the altar to be nice. She used to do it herself'. The one thing that seems to have struck all the Sisters was that, mild and sweet as they found her, she could flash a sharp reproof at any one who said a word against a priest or bishop even when their actions might have seemed unreasonable. 'It is like a dagger in my heart to hear anyone of you say a word against God's anointed'. That phrase was never forgotten by those who heard it. But, except for this fierce charity, the Sisters just seem to have accepted her intense holiness as a commonplace. One Sister, when asked whether Mother Mary showed any gift of reading hearts, said simply: 'She always knew what we wanted to

talk to her about. We just took it for granted'. It really looks as if Mother Mary McKillop had reached that highest and most difficult pinnacle of virtue, complete simplicity. There, however, Rome must judge. To Australians is commended the prayerful hope that what was begun so humbly in Penola and Sydney will end gloriously in St. Peter's.

WILLIAM KEANE, S.J.

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NOTE.

Since the above was written two interesting items of news came from Rome. Mgr. A. Fidecicchi, Uditore of the Rota, who volunteered to act as Roman Procurator of the Cause, obtained from the S.C. of Rites, a rare concession, that the translation of the Acta into Latin should be made in Sydney instead of in Rome. Accordingly on March 19th, 1952, the Feast of St. Joseph, a translation made in Sydney was accepted by the Ordinary Tribunal as authentic, and sent to Rome. Next day came word that the post of Relator, whose task it is to arrange the 'Revision of Writings', the first stage of the Apostolic Process, had been accepted by His Eminence Cardinal Piazza, one of the six Cardinal Bishops and Secretary of the Congregation of the Consistory.

W.K.

Bishop Willson, XI.

THE DISPUTE BETWEEN DR. WILLSON AND FATHER THERRY.

(2nd Phase: 1847-1853)

Summary: Dispute taken to Rome—Dr. Polding regrets expressions used to Dr. Willson—Dr. Willson arrives in England—He visits Rome—Position of Dr. Polding—Advice of Propaganda—Dr. Willson returns to Hobart—He refuses to see Therry, Gregory, and McEncroe on the disputed matter—Father Therry comes to Launceston—Plan of Settlement—Rejected by Therry—Dr. Polding's opinion of refusal—Mission of Dr. Davis, Bishop of Maitland—Its failure—Bitter attacks on Dr. Willson.

We shall now cross the wide ocean to find the state of the Hobart Town diocese arousing interest at the other end of the earth. On February 14, 1846, the Archbishop of Sydney sent a note to Dr. Willson:

"I am on the eve of setting off for Rome: and I shall certainly petition for a decision as regards the exercise of Archiepiscopal Authority you have protested against. It will be desirable that all documents and statements should be in the hands of the Cardinal Prefect of Propaganda in or during the month of September".

Perhaps Dr. Polding had not kept copies of his own letters. Even without them he could have compiled a fairly complete history of Bishop Willson's relations with himself and with Father Therry. Practically every line he had penned, relevant to questions at issue, had been incorporated in replies and explanations reaching him regularly from Hobart. The Bishop was by no means averse to an investigation by Rome. He instructed his Vicar-General to collect newspaper references, correspondence, and other evidence touching on the dispute, and to forward everything to the Archbishop's London headquarters. In due course there would be despatched an exhaustive statement of negotiations for peace between February and July, 1846.

On board the ship *Ratcliffe* the Archbishop could devote many an hour to undisturbed meditation. Self-examination made him feel uneasy. Had his suffragan been justly treated? Had anything been done or said calculated to wound rather than to soothe? On these and similar questions Dr. Polding would put his own mind at ease:

"The leisure hours of my voyage I have been enabled to devote in part to that self-recollection and self-examination which to persons in my station are more essentially requisite; but from which external duties on shore too generally withdraw me. I feel conscious that there have

occurred expressions in my correspondence stronger than necessary or liable to convey a sense not by me intended, and thus to give pain to Your Lordship. I regret the circumstances and beg you will accept my expression of sorrow for the same".

The expressions referred to were to be found in letters to Dr. Willson personally; some of them in connection with Dr. Gregory's mission to Hobart. Having specified a few of the sentences "calculated to exacerbate and to prevent that cordial union of mind and heart which ought to subsist" the Archbishop proceeded:

"These, my Lord, are the principal passages which occur to me. There may be other expressions; but I hope not. If there are, on Your Lordship's pointing them out, I shall feel much consoled in giving all the satisfaction in my power . . . .

"I should have written more fully in my last to you on the subject of this unfortunate debt. I thought previously that the trustees were all liable for one and the same debt. As they are not, I can see no impropriety in paying the lay trustees in the first instance, and Mr. Therry in the last. I will hope that this last may by some means be arranged—if not so already. I hope my letter to him had the desired effect. I requested Dr. Gregory again to write to him in the course of a month to the effect that, if he did not return, the place destined for him would be filled up . . . ."

Dr. Willson was himself far out at sea by the time this letter reached Hobart. He had gone to England to let the Imperial Government know the truth about Norfolk Island. Great, indeed, must have been the surprise of the Archbishop on learning that his brother in the Australian episcopate had followed him to Europe.

From Rome he wrote:—

"Al Collegio Inglese,
Feb. 15th, 1847.

"My dear Lord,

"I congratulate Your Lordship on your safe arrival in England, intelligence of which the *Tablet* of the 30th has just brought us. The letter I wrote on my arrival in England had not probably reached before your departure. Some few days before I left England for Rome I received from your Vicar-General a packet containing certain correspondence in reference to Therry's affairs with the proposition approved by Your Lordship and also by Therry's friend, Swanston—and which he demurred to accept.

I lost no time, as soon as I arrived here, to prepare a letter to the Cardinal Prefect urging the necessity of settling peremptorily this unfortunate business which is paralysing the Church—and to enforce Therry's acceptance, or to insist upon his returning to his own diocese of Cork within a month. Before this was sent I received a Sydney *"Chronicle"*, in which it was mentioned that Therry might be expected daily in Sydney, and that all things were at peace. A rumour

reached us that Your Lordship was on your voyage to Europe. I wrote, therefore, to Dr. Ullathorne, requesting he would have the goodness to communicate with Your Lordship, and to mention the state of things here. The Bishop had not received my letter prior to his departure. I therefore lose no time, my dear Lord, in informing you of the state of the case. It will remain so until we hear from you. If you wish that the application above alluded to, be sent in, Dr. Grant will transmit it in case I have left Rome, which I purpose to do as soon as I possibly can, to hasten my return to Australia; for in the absence of the three I am satisfied mischief of no ordinary calibre will be preparing".

"I have not said one word in reference to the affairs of Hobarton. The clouds, I trust, are passed away; the remainder of our career will be in the cheering sunshine of peace and love... I fear unless some sort of compact is made we shall not see each other. I shall proceed from Rome in a month from the present, or five weeks. Thus I shall have the pleasure of hearing from you. Bishop Ullathorne writes in all that is kind. And believe me to be, my dear Lord,

"Yours very affectionately in J.C.,
+ J. B. POLDING, Sydn."

Bishop Willson received this letter in his well-loved city of Nottingham. He replied at once, saying that the Archbishop should use his own pleasure as to Father Therry's future, and that he himself would go to Rome. To Rome he went. Learning that Dr. Polding had moved on to Subiaco the Hobart prelate sent a message there to the effect that he wanted to have a clear understanding regarding the affairs of his diocese before leaving the Eternal City. That the Archbishop of Sydney was anxious to avoid an appeal to a Roman tribunal cannot be doubted. No longer did he regard Dr. Willson as responsible for the disturbed conditions in Hobart. Candidly he acknowledged the Bishop's repeated efforts to end the dissension:

"Rome, April 10th, 1847.

"My Dear Lord,

"The solemnities of this Holy Season and various circumstances with which Your Lordship is acquainted have prevented me from acknowledging at an earlier period your favour of the 31st ult. In the spirit of candour which dictated it, and in reference to some of the motives which influenced Your Lordship to visit the Holy See I cannot hesitate to communicate in reply the acknowledgement which I took the earliest opportunity after my arrival in Europe in June last of transmitting to Your Lordship then in Van Diemen's Land.

"On a review of the correspondence which arose from the state into which the Church had been brought whilst Mr. Therry was Vicar-General, I perceived I had made remarks or used expressions which I deeply regret—and would not again employ—for I have reason to believe they have added to the solicitude of Your Lordship's position and caused pain of mind. I again declare my regret for them. Permit me, moreover, my Lord, to call your attention to one or two statements by which I may perhaps remove misapprehension.

"1.) As to the part I have taken in this affair of Mr. Therry as connected with the Church of Hobarton—whatever I have done or written proceeded from a desire to remove the causes, that is to say, to bring amicable setlement to that which disturbed the Church. I proceeded to Hobarton not on my own impulse, but in consequence of Your Lordship's invitation and my promise to do so—not from a wish to exercise visitational or jurisdictional powers which I did not canonically possess.

"2.) In the conviction that Mr. Therry was much to be blamed for not concurring in measures, a copy of which Your Lordship's Vicar-General transmitted to me, and which disinterested parties deemed to meet the justice of the case, I had prepared, before I heard of Your Lordship's departure from Van Dieman's Land to obtain an order from the Holy See to compel Mr. Therry, under pain of being compelled to return to his own diocese, to acquiesce in them. His waywardness prolonged a state of things which each day's continuance rendered more disastrous. After Your Lordship's repeated offers to hold yourself morally responsible for the debt which was stated and generally acknowledged to be due, regard to your position would not permit you to go beyond, and more could not with propriety be required.

"From May, 1845, I perceive several modes of adjustment based on moral responsibility were proposed to Mr. Therry, in my opinion equitable, and in which he ought to have cheerfully concurred: in a word, had he been less positive in maintaining his own views and plans, if his statements had not found their way into the newspapers, an arrangement would long since have been effected.

"The anxiety Your Lordship has endured must commend the respect and sympathy of all those who appreciate, as I do, your zeal and solicitude for your flock. I shall rejoice if this communication of intention, motive, and sentiment, have the effect of restoring mutual confidence which will enable us to fulfil more efficiently the great designs to which we are called.

"I remain, my dear Lord, your loving brother in J.C.,
+ J. B. POLDING, Sydneien".

Still Dr. Willson could not overcome a sense of uneasiness. Not always in the past had the Archbishop's judgments been followed by the action reasonably expected. Was there not ground to fear that circumstances in Sydney might induce a change of front? Ought not his grievances even now be brought to the notice of the Holy See? Such were the doubts and apprehensions that moved the Bishop of Hobart to consult Dr. James Gillis, at that date visiting Rome in connection with the business of the Church in Scotland. "Do not think of carrying the matter before Propaganda", counselled the Scotsman: "in fact you cannot do so without placing yourself in the wrong, whatever may otherwise be the merits of the case". This advice was based on the Archbishop's letter written "in terms so conciliatory and satisfactory as seemed to forbid the idea of His Grace ever afterwards receding from them".

The Bishop, however, did discuss some features of his problem with the Roman authorities. "The whole of the affair as far as Mr. Therry was concerned", he told Dr. Polding, "was laid before Propaganda previous to my leaving Rome". A letter from the Vice-Rector of the English College serves to throw some light on one of the questions put down for consideration:—

"English College, Rome,
May 17th, 1847".[1]

"My Lord,

"I have had the honour of being received by Cardinal Fransoni, Prefect of Propaganda; and his answer on the subject of St. Joseph's Church at Hobarton was that, whilst he hoped that the charity of the faithful congregation might

still be moved to save it, he was of opinion that you are not bound to take the Church, but may leave it altogether without considering yourself responsible any further about it. His Eminence likewise regretted that attacks should have been made upon Your Lordship in the papers, and recommended that the author of them, if an ecclesiastic, should be punished.

"Your obliged and grateful servant,

"THOMAS GRANT".[1]

Dr. Willson return to Hobart in April, 1848. What did he find? Father Therry very highly favoured in Sydney, but nothing done to induce him to bring peace to the Church in Tasmania.

"With a sorrowful heart", the Bishop discovered that "opposition is still to be carried on, and already another *caveat* is put in" to prevent the issue of a legal title to the site for which the Rev. William Hall had paid £779/13/8 "*that sum being the amount* of debt on that strip of land". It was certainly a big price to pay for a site 33 perches in area. "What will the Cardinal Prefect say", writes Dr. Willson to the Archbishop, "when informed, which he will be immediately, of this continuance of wicked opposition? I had indulged a strong hope from the emphatic language of Your Grace, written when in Europe, that this man would have allowed the Church to be at peace before my return: my hopes, however, have again been dashed to the ground . . . I have received instructions from the Cardinal Prefect how to act, and by God's aid shall do so in the course of a few days, as soon as I have arranged my business with the Comptroller-General's department. With Mr. Therry I will never more contend . . . . I shall positively decline entering into any negotiation *personally* either with him or the Rev. Dr. Gregory or Mr. McEncroe . . . ."

Deeming it to be in his own interest to return to Tasmania once again, Father Therry landed at Launceston on June 13th. Presumably acting on instructions received in Rome the Bishop put before him five proposals for a settlement of the dispute: by any one of them he and his clergy were prepared to abide. A summary will suffice:—

1. On a refund of amounts received from public sources for the erection of St. Joseph's, possession of that church would be given to Father Therry.

2. Leave the question to four arbitrators in no wise connected with the church.

3. Leave the settlement entirely to Bishop Murphy, of Adelaide [then in Sydney].

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[1]All letters in *Willson Papers.*

4. Leave the whole question to Bishop Goold and Bishop Murphy, either to be chosen by Father Therry as his arbitrator.

5. Leave the whole business to the arbitration of Father Geoghegan, of Melbourne, and any other priest Father Therry may select on his part.

Father Therry proved adamant: he was in no mood for compromise. The priests of the diocese again declared their willingness "to bind themselves morally and by every solemn sanction" to raise the balance of the £2,300, justly due, in three years, paying eight per cent. interest in the meantime"; the Catholic congregation would gladly co-operate as soon as the property was made over to their Bishop. Appeals reached Dr. Polding imploring him to put an end to all unpleasantness by commanding his subject to accept terms and go back to New South Wales. Fathers Butler, Bond, and W. O. Woolfrey in particular all wrote, independently and without Dr. Willson's knowledge, pointing out the grave dangers threatening religion in their diocese. The Archbishop replied at great length, repeating some of the statements long since withdrawn and regretted; to a great degree he exonerated Father Therry. In a vigorous rejoinder Dr. Willson defended himself, vindicating his position by quotations from Dr. Polding's own correspondence.

Amongst those who had worked for peace was Charles Swanston. Now he had lost heart:

"Hobart Town, 19th August, 1849.

"My Lord,

"Your Lordship having informed me that the Rev. Mr. Therry has rejected the last most reasonable terms submitted to him by you I begin to think that it is now a hopeless case.

"I cannot understand Mr. Therry's conduct: but judging from what has occurred, and from the whole tenour of his proceedings, it appears to me that he has no desire whatever that the matter should ever be arranged. If I am correct in this supposition the sooner Mr. Therry is recalled by the Archbishop the better —as his residence here can do no good; but must and does do great injury to Your Lordship's community.

"Have you no ecclesiastical law to compel a clergyman, acting as Mr. Therry does, in conscience, to settle such affairs?

"Believe me to remain—

"Your Lordship's very faithful servant,

C. SWANSTON".[2]

At a Catholic meeting held in September it was resolved to put the Bishop's "just and liberal" offers once again before Father Therry. Six gentlemen—each one of whom had ever been devoted to the cause of religion—were chosen to undertake this mission of conciliation. No

[2]Willson Papers.

good resulted: the proposals were rejected very emphatically.

Yet another bid to restore peace deserves mention. Returning from Norfolk Island in October, 1849, Dr. Willson called at Sydney, where he stayed ten days. Not without some hesitation he invited the Archbishop to draw up a plan of settlement promising at the same time to abide by the conditions imposed. From the Bishop's point of view, Dr. Polding proved a harsh and somewhat merciless judge. What was the substance of his sentence? The full £3,300—less money already paid—had to be made good over a period, by the Bishop and his Vicar-General setting aside part of their salaries; by Church contributions and collections; and by other devices. Three trustees were to be selected—one by the Head of the Church, one by the clergy, and one by Father Therry. "They must be persons unconnected with the claim made, practical Catholics, in the habit of frequenting the Sacraments, and held generally in estimation as conscientious good men".

In these trustees the property held by Father Therry was to be vested: they would transfer it legally to the Bishop on receipt of the final instalment of the amount claimed. To place these proposals before Father Therry the Most Rev. Charles Davis, O.S.B., came to Hobart. He arrived in the middle of Januay, 1850.

A "Plan for the Final Arrangement of Church affairs" was signed by Bishop Willson on January 30:

"I hereby accede to the propositions suggested by the Archbishop of Sydney, as presented by the Rt. Rev. Dr. Davis, Bishop of Maitland, provided the Rev. Mr. Therry undertakes to fulfil all the conditions referring to him contained therein. The money collected or otherwise obtained will be paid, by the trustees appointed according to the conditions laid down, to Mr. Therry, or to anyone he may legally appoint to receive and give receipts or acquittances for him.... Should Mr. Therry now decline acceding to the propositions drawn up by Archbishop of Sydney, I hereby declare that I shall consider myself entirely free from any obligation of complying with them after the departure of the Rt. Rev. the Bishop of Maitland from Hobart".

All to no purpose had Dr. Davis intervened. On February 2nd—two days before taking ship for Sydney—he conveyed the evil tidings to Bishop Willson:—

"I have just received from the Rev. Mr. Therry his final reply on the subject of his adopting the plan of adjustment of St. Joseph's Church affairs, which was proposed by the Archbishop and submitted to Mr. Therry by myself. Mr. Therry states that he could not adopt these

propositions without incurring a most grievous sin of injustice. Regretting that my humble endeavours to arrange these affairs have proved so unsatisfactory".

The peace envoy went home defeated and disheartened. On learning the news the Archbishop commented: "I think the party which has rejected the proposals considered as fair by prudent men has assumed a grave responsibility".

There followed a revival of controversy and bitterness. Virulent attacks on the Bishop appeared in a section of the press. A few unworthy and ignorant Catholics gave support to the campaign by their presence and conduct at meetings assembled in answer to notices and advertisements, generally unsigned. The ringleader in this degrading business was William Morgan, editor of the *"Britannia"*, and the author of one of the foulest anti-Catholic pamphlets ever published. He had an able lieutenant in a transported perjurer, formerly described as "a terror to Catholics" in the Orange quarter of Ireland. News of these saddening events came to the notice of Dr. Polding in the journals of the period and in protests from Hobart. He wrote: "I am sorry to hear meetings have been held which cannot possibly produce any good. I have written to Therry to express my deep sorrow at his actions after his rejecting the proposals for a friendly settlement".

JOHN H. CULLEN.

(To be continued)

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SHORT NOTICE

A CATHOLIC BOOK CHRONICLE: THE STORY OF P. J. KENEDY & SONS, 1826-1951, by Robert Healey. P. J. Kenedy & Sons, New York, 1951. 56 pages.

How often we see the name of Kenedy (and misprinted *Kennedy* often enough!) as the publisher of a Catholic book. Last year the firm celebrated its 125th anniversary, still owned and directed by men of the name of Kenedy—great-grandsons of the founder of the firm, John Kenedy. He came from Kilkenny to America, and after some years at St. Louis, settled at Baltimore, opening a bookshop in 1826. In 1834 he published his first Catholic book, Rodriguez's *The Practice of Christian Perfection.* In 1836 he moved his business to New York, where, with modesty and patience, he carried on his affairs. In 1866 his brilliant son, P. J. Kenedy, took over the business on the death of his father, printing catechisms and prayer books (*The Key of Heaven*) in enormous quantities. P. J. Kenedy was also busy buying land in Flatbush, Brooklyn, which, as the years went by, made the firm wealthy. This great Catholic died in 1905. Since then the firm has gone ahead, producing, for instance, the mammoth *Official Catholic Directory.* Great names are scattered through this elegant book—McGee, Hecker, Shea, and a host of other publishers and writers. Catholics all over the world will be glad to thank the firm of P. J. Kenedy for its great services to the Church, and to wish the firm and family God's blessing in their future work.

T.V.

Dogmatic Theology

THE THEOLOGY OF THE MASS. VII.
THE SUPPER—THE CROSS—THE MASS (cont.).

In our last article, [1]N.B. we endeavoured to establish four truths touching the fundamental relationship which exists between the Supper, the Cross, and the Mass. It will not be idle to recall them here before going forward: 1) The Mass is specifically the same sacrificial rite that Christ performed at the Last Supper: the First Mass was celebrated in the Cenacle and is repeated daily on our altars; 2) the Eucharistic rite of the Supper was a true, complete, sacramental sacrifice, which was formally constituted by the mystical or sacramental immolation of Christ's Body and Blood under the separate species of bread and wine; 3) since the Sacrifice of Calvary was also a true, complete Sacrifice, it follows that Christ our Priest enacted two complete, adequately distinct sacrifices, not two part-sacrifices that coalesced in one sacrificial whole; 4) the Sacrifice of the Mass (whether in the Cenacle or on our altars) is not only *numerically* distinct from the Sacrifice of the Cross (each being a complete Sacrifice in itself), but also *specifically* different from it. There is a formal difference between them, because the formal constituent of sacrifice is formally different in either case: the Sacrifice of Calvary was formally constituted in ratione sacrificii by the physical-bloody immolation of the sacred Victim, whereas the Mass is formally constituted in ratione sacrificii by the sacramental-unbloody immolation of the Victim present on the altar.

This last point must be thoroughly grasped. It is a capital point ever to be remembered if we would escape grievous misunderstanding. It is not the real presence on the altar of Christ the Victim that makes the Mass a Sacrifice. A sacrifice is not a victim, or the having a victim, any more than it is a priest. These things are *required for sacrifice*, and there can be none without them. It is the presence of the sacred Victim *AS IMMOLATED IN VIRTUE OF THE WORDS OF CONSECRATION* that makes the Mass a sacrifice, the unique Sacri-

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[1]In that article a couple of mistakes which escaped our attention when proof-reading should be corrected. On p. 37, line 27, a comma only should appear after "commit". The following paragraph completes the sentence.

On p. 40, line 13, after "once only" please insert the following: "and He was immolated once only". The sentence then continues as printed: "the former was done in the Cenacle" . . . . etc.

fice that it is, the Clean Oblation of Christianity. The Mass, therefore, essentially belongs to *the sacramental order,* the order of sacred signs that efficaciously produce the reality they signify. Nor is it lawful to go outside that order when seeking the formal constituent of the Mass as a Sacrifice. The sacramental order is a species of its own, totally different from the physical order of reality. Since, then, the Mass and the Cross have specifically different formal constituents, we are bound to conclude that they are specifically different Sacrifices.

Under this aspect, therefore, the Mass and the Cross are not one and the same Sacrifice, but distinct and different Sacrifices. And thus our philosophico-theological enquiry has brought us to a position of *Sacrificial Dualism.*

But that is only one aspect of the question. We must guard ourselves against a separationist idea of the two Sacrifices. The Mass can never be divorced from the Cross. Each is a true Sacrifice in itself, but the two are indivisible because they are essentially related in a strict unity of order. That is the heart of Catholic Tradition on the matter, and we shall now consider this *unity that shines forth in duality,* making both sacrifices in a certain sense one. The whole matter may be reduced to three assertions, of which the third will form the apex and crown of the sacrificial nature of the Mass.

ASSERTION I:

THE MASS IS, OF ITS NATURE, A DEPENDENT, RELATIVE SACRIFICE TOTALLY ORDERED TOWARDS THE SACRIFICE OF CALVARY.

The Sacrifice of the Cross was an *absolute* sacrifice, that is, not representative of any other, perfectly independent of any other, wholly self-sufficient, in which the Victim was immolated and oblated in His natural, physical state and condition. But not so the Sacrifice of the Mass, which, of its essence, *PRESUPPOSES* the Sacrifice of the Cross, *PERPETUALLY RECALLS, REPRESENTS, AND SACRAMENTALLY RENEWS* the Sacrifice of Redemption, and continually APPLIES THE MERITS of Calvary's Sacrifice to individual souls.

By the will of Christ, the institutor, the Mass exists only because of its relationship to His Redeeming Sacrifice. It derives all its efficacy as a sanctifying-force from that inexhaustible source; and its purpose is to bring men of all ages into personal, vital contact with the one Sacrifice of Redemption. The Cross merited everything, but applied none of

its merits to the souls of men. The Mass, on the contrary, merits nothing new (on Christ's part), but applies all the fruits of His atoning Death.

If the Mass did not fulfil all these purposes it would not truly be the Sacrifice which Christ instituted. And since He did institute it for all those purposes, we have so many reasons why the Mass is a *relative, dependent Sacrifice.*

It was not without reason or significance that Christ our Priest went directly from the Mass in the Cenacle to His Passion and Death. He, the one Victim and Priest, went straight from Sacrifice to Sacrifice because the two are inseparably and essentially bound together and related in bonds of the strictest union.[2] There in the Cenacle the Cross was reflected and shown-forth in the Blood of the Chalice, as it is in every Mass. There the High Priest erected the living memorial that would perpetually commemorate the great Sacrifice of the morrow. There He performed the sacramental immolation of His Body and Blood which, daily repeated, would daily renew the bloody immolation of Calvary's holocaust. There the graces that were communicated to the Apostles through the First Mass were an anticipatory application of the salutary power of the Cross' sacrifice. There He instituted the Clean Oblation that was to be the great depository and dispenser of the merits of His Passion and Death.

In a very true sense, then, the Sacrifice of the Cross began with that first Eucharistic Sacrifice, for the whole of that First Mass was directed to the Cross and essentially related and bound to it. Now, by doing all that, —by erecting the memorial before the Event, Christ our Lord not only eloquently testified before all ages His complete willingness to carry out the Sacrifice of Redemption ("I lay down my life of Myself"; John, 10, 18), but He made that Sacrifice inevitable. Without it His actions in the Supper-room would remain unintelligible. The relative, dependent Sacrifice demanded the absolute Sacrifice; the commemorative rite demanded the unique sacrificial event that it was destined to perpetuate in the minds of men; the unbloody, sacramental immolation of the Victim demanded the bloody, physical immolation of which it was to be the mystical renewal and re-presentation; the appli-

[2]There is no contradiction in the doctrine, taught by Trent, that the Sacrifice of the Mass is adequately distinct from that of the Cross, and yet, at the same time, dependent on and ordered towards it. Thus, e.g., a creature is a being adequately distinct from the Creator, and yet, at the same time, totally dependent on and ordered towards Him in its being, life, conservation, and activities.

catory Sacrifice demanded the great Sacrifice of acquisition whose merits it was to loose on mandkind .

Now, just as that First Mass was essentially a relative Sacrifice, looking forward to and wholly directed towards the absolute Sacrifice of the Cross, so is every Mass essentially a relative, dependent Sacrifice, looking back to the Cross, commemorating, re-presenting, applying the graces of Golgotha's holocaust of blood and love. What it was by anticipation, as it were, in the Cenacle, that it is in actuality post factum absolutum. And in this there is no difficulty or contradiction.[3]

The Council of Trent, in its magnificent Decree on the Mass expresses this essential relationship of the Mass to the Cross with a diamond-like precision and brilliance: "Our Lord Jesus Christ, at the Last Supper, on the night in which He was betrayed, willed to leave to His beloved Bride, the Church, a visible Sacrifice such as the nature of man requires; one by which the bloody Sacrifice that was to be enacted once upon the Cross should be represented, and its memory remain until the end of time, and its salutary power be applied for the remission of sins which we daily commit".

When our Lord had sacrificed Himself in the sacramental immolation of the First Mass, He said to His priests: "Do this in memory of Me". And whenever we celebrate this sacred rite those poignant words of St. Paul, "in qua nocte tradebatur", ring in our ears and transport our souls to the foot of the Cross. In this holy Sacrifice of our altars it is *Christ crucified* whom we must remember; Christ in agony, Christ dying to purchase our immortal souls. He gave us the Eucharistic Pasch "in qua nocte tradebatur" in order that we might objectively "show forth the death of the Lord until He come". He gave us the Mass that night to remind us that the Victim of our Sacrifice is the Body that was torn and the Blood that was poured out on the wood of the Tree. He bequeathed the Mass to us that night to impress vividly upon us that "the whole power of His Death, alike for expiation and impetration is concentrated in the Eucharist, which is no mere empty commemoration of Calvary's Sacrifice, but a true and wonderful, though unbloody and mystical, renewal of it".[4]

The relative calls to the absolute, looks to it always, proclaims its dependence on it and its intrinsic relationship to it.

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[3]St. Thomas gives several reasons why Christ instituted the Eucharist at the Last Supper, not before or after. Cf. S. Theol. 3, 72, 12, ad 3; 3, 73, 5; 3, 74, 4; 3, 80, 8, ad 1; 3, 83, 2, ad 3.

[4]Leo XIII, Encyc. "Mirae Charitatis", 1902.

The Mass and the Cross are one in this intimate unity of order and relationship.

ASSERTION II.

THE MASS IS, IN A CERTAIN SENSE, THE SAME SACRIFICE AS THAT OF THE CROSS.

Very frequently we hear the expression: "the Mass is the same sacrifice as that of the Cross". And that is, in a certain sense, true. We shall now try to discover what the Church, in her ordinary magisterium, and Tradition have always understood by that adage.

In his work, "The Sacrifice of the Mass," Bishop Alexander MacDonald, than whom there is no more ardent Unicist, makes the following observation his point d'appui for his study of the Mass: "Touching the Mass, two things are of Faith, as defined by the Council of Trent: 1) that it is a sacrifice in the true and proper sense of the word; 2) that it is essentially the same as the Sacrifice of the Cross, the only difference being in the manner of offering. Any theory of the sacrificial idea in the Mass which conflicts with either of these two divinely revealed truths, is by that very fact shown to be false; and any theory which fails to account for both of these truths is thereby shown to be inadequate. . . . . There is a question, therefore, of determining not merely what makes the Mass to be a sacrifice but, that which is of far more vital moment, what makes it to be one and the same with the Sacrifice of Calvary".[5] Bishop MacDonald then attempts to show that the Mass and the Cross are numerically and specifically the one and same Sacrifice, because in the Mass there is made the oblation of the bloody immolation of the Cross; these two essential elements coalescing, like matter and form, in one numerical sacrifice. Furthermore, he claims that it was in this sense that Trent defined that the Mass is "one and the same with the Sacrifice of Calvary."

There is as much logic in that exposition as there would be in the statement that a man's body is essentially the same as his soul. If two essential elements go to make up one numerical and specific entity, plainly the one is not identical with the other.

However that may be, we wish to point out that the Council of Trent never stated that the Mass is "one and the same with the Sacrifice of Calvary", or that it is "essentially the same as the Sacrifice of the Cross." Nor are any like statements found in any definitive teaching of the Church. On the contrary, the Council insisted that they are two

[5]p. 36; ed. 1924.

distinct sacrifices; numerically distinct, because each is a true, complete sacrifice, not a part-sacrifice; specifically different, because the one was physical-bloody, while the other is sacramental-unbloody.

Yet, having excluded numerical and specific identity, we may say with truth that they are *ONE AND THE SAME SACRIFICE, INSOFAR AS IN BOTH INSTANCES THERE IS ONE AND THE SAME VICTIM, ONE AND THE SAME PRIEST, WITH ALL THE DISPOSITIONS OF VICTIMHOOD AND PRIESTHOOD THAT FILLED HIS SOUL ON CALVARY, AND ONE AND THE SAME SAVING MERIT.*

In the documents of the Church and of Tradition we do not find any other reason why the Mass is said to be the same as the Sacrifice of the Cross.

What then? Does the possession of all those things enumerated, which the Mass and the Cross share in common, make them numerically or specifically the same Sacrifice? By no means. Let us repeat that just as the possession of a victim is not a sacrifice, but a necessary requisite for sacrifice, so the possession on our altars of the Victim of Calvary's Sacrifice certainly does not make the Mass the same Sacrifice as that of the Cross. Likewise, just as a priest is not a sacrifice, but a necessary pre-requisite for the enactment of sacrifice, so the presence on our altars of Christ the Priest of Calvary does not make the Mass the same Sacrifice as that of the Cross. Let us be logical in the matter: if Christ the Priest-Victim were present on the altar in His natural, physical condition (sub specie propria), and were immolated there in *bloody* sacrifice, then indeed we should have a Sacrifice that would be specifically the same as Calvary's, though numerically distinct from it. But since Christ the Victim is sacramentally present and sacramentally immolated, we must have a sacrifice not only numerically distinct, but specifically different from that of the Cross.

What we are trying to say is this: the essential *prerequisites for the Sacrifice* of the Cross (i.e., Priest, Victim, internal sacrifice of self) are found also in the Mass; but this identity of prerequisites does not make them one and the same numerical or specific Sacrifice. It is the sacrificial action of immolation of the Victim that formerly constitutes a sacrifice in its species. And the Victim of the Mass is immolated by the mystical out-pouring of His Blood by virtue of the efficacious word-sword of the Consecration. Too often is it said or implied that the Mass is a Sacrifice simply because we have on the altar the Victim of

Calvary's Sacrifice. This gives rise to a false notion of sacrifice in general, and of the Sacrifice of the Eucharist in particular. If the Victim is not immolated there, there is clearly no sacrifice there. But since He is immolated sacramentally there, we have a sacramental Sacrifice which specifically differs from that of the Cross.

From all this we conclude that the Mass and the Cross are "one and the same sacrifice" *in a broad sense,*[6] referring to the sameness of Victim, Priest, and efficacy. Moreover, since the intrinsic worth and moral dignity of both Sacrifices are derived from the same source, namely, the value and dignity of the Victim offered and the Priest offering, rather than from the specific manner in which the Victim is sacrificed, we may rightly say that the Mass is *substantially* the same Sacrifice as that of the Cross. We are not being illogical when we say that, and mean it in the sense just mentioned.

a) They are the "same sacrifice" because there is the same Victim. That is the first great significance of the Eucharist; it gives us, really and truly, the Victim of the Sacrifice of Redemption to be the Victim of our Sacrifice! A great gift of Christ, that brings all men into personal contact with the Victim of our Redemption.

b) They are the "same sacrifice" because there is the same Priest, doing again what He did on the Cross, "delivering Himself for us, an oblation and a sacrifice to God for an odour of sweetness". (Ephes. v, 2). There, Priest forever according to the Order of Melchisedech, He perpetually exercizes His Priesthood by offering Himself, immolated again and again in a Clean Oblation.

c) They are the "same sacrifice" because they contain the same treasury of merits and graces. The mystery of the Mass has not to do with an increase or renewal of the merits of our Saviour, beginning the Redemption of the world afresh, but with the dispensation of the infinite fruits of the Cross. The Chalice of Salvation filled on Calvary becomes the Chalice of the Mass from which we drink the healing and sanctifying balm that was purchased by the wounds of the Saviour. On the Cross His Heart was pierced, and there were opened forever to the world the fountains of holiness and grace which flow from the Cross to the Sacrifice of the Eucharist. Thus is the Altar of the world (crux ara mundi) brought to the altar of the Christian Sacrifice, where humanity, seeking

[6]In our last article, January, 1951, p. 42, we said the expression was used in a "restricted" sense, meaning that the "sameness" was restricted to the points of identity mentioned above. The thought is the same, though the term "broad sense" expresses it more correctly.

union with God, becomes a partaker of the Sacrifice of Redemption and lives with the life of the Word-Incarnate. And that is the meaning of that prayer of the Mass: "As often as we celebrate the commemoration of this victim, the work of our Redemption is carried out".[7] The Council of Trent summed up this point in that one phase : Christ gave us the Mass that by it "the salutary efficacy of that bloody Sacrifice would be applied" to our souls. They are one in sanctifying-value, for "Christ has willed that the whole power of His Death . . . . should abide in the Eucharist".

d) But there is yet another and, from the point of view of pure religion, a far more vital aspect of this unity of the two Sacrifices. It is found in the *internal sacrifice,* that is, in the dispositions of soul present in Christ the Priest-Victim of both Sacrifices. This is an aspect which, if not forgotten, is not sufficiently stressed when we speak of the Mass. We should never forget that the external, visible Sacrifice is the sign, or external expression, of the invisible internal sacrifice of self-immolation that is taking place in the soul. It is the external gesture of the internal drama of the soul giving itself completely to God. On the Cross there was perfect harmony between the will of Christ, His inner life, His religious sentiments, and the atrocious sufferings and shedding of His Blood. That was an immense expression of an immense love. Now, in the Mass Our Lord offers Himself with all that intensity of love for His Father's honour and the salvation of souls that consumed Him on the Altar of the Cross. THE INTERNAL *SACRIFICE IS THE SAME.* There on the Altar, holding up to His Father the wounds of His Passion, He declares Himself an everlasting Victim of adoration, love, and reparation before the infinite majesty and holiness of the Adorable Trinity. All those perfect sentiments of the purest religion ever to be found in a created soul, the perfect dispositions which inspired and sustained Him in the long hours of His awful Sacrifice on Calvary, animate Him there in the Sacrifice of the Mass. There He totally and irrevocably gives His whole Self to God, His Father. He gives His hands, His feet, His Body, His soul, His every breath, His whole being; all the treasures of obedience, holiness, love and reparation : there He immolates His love-filled will.

It was love that brought Him to the Cross and immolated His soul

[7]Secret prayer, 9th Sunday after Pentecost. St. Thomas observes: "By this sacrament we are made partakers of the fruits of the Lord's Passion; hence in a certain Secret-prayer of a Sunday Mass it is said: 'As often as we celebrate" . . . . etc. (S. Theol., 3, 83, 1).

there while cruel hands crucified His Body. It is the same love that brings Him to the Altar and immolates His soul there in profound homage of God's infinite majesty: "Almique membra corporis amor sacerdos immolat".[8]

Now, this immense internal sacrifice that ravishes His being in a holocaust of love and reparation, must find expression in an external sacrificial gesture, even as it found expression on the Altar of Redemption. How shall it be done? Willingly would He again and again deliver Himself up in bloody sacrifice if the honour of His Father demanded it, and His glorious state permitted it. But the Father does not ask this price of His Beloved Son: once paid, it was too atrocious to be repeated. Yet Christ our Lord has found a wonderful and unique way —the only possible way—of manifesting externally the interior immolation of His whole self : He found it in the sacramental immolation of the Consecration beneath the humble but eloquent species of bread and wine.

And just as the Sacrifice of Calvary was most acceptable to God, not primarily because of the enormous sufferings it entailed, but because of the infinite love and submission with which the Saviour endured them, so is the Eucharistic Sacrifice most pleasing to Him because of the internal sacrifice of secret homage in the soul of the Sacred Victim. And for this reason it moves Him to bestow on us the copious fruits of the Redeeming Sacrifice, which the Priest-Victim impetrates in the name of His Mystical Body. "I thought of you in my agony; such drops of blood I shed for you. I think of you now in the same way in my Eucharistic immolation; and I shed my blood again for you". Yes, there on the Altar, as on the Cross, His Blood cries louder than the blood of Abel of old; not for vengeance, but for pardon and forgiveness. And the measure of its worth is His love.

We conclude, then, that because there is one and the same Victim, Priest, saving-merit, and internal sacrifice, we may rightly say in the common adage that "the Mass is the same Sacrifice as that of the Cross". Indeed, in our instructions to the faithful no other phrase will impress so vividly the reality, dignity, and greatness of the Christian Sacrifice.

It now remains for us to show that the interpretation of the axiom that we have put forward is quite in harmony with the declarations of the Church and of Tradition.

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[8]Hymn for Vespers, at Easter-time.

a) The Council of Trent, as we indicated above, never employs the expression under discussion. Having taught that our Lord offered *two different Sacrifices,* the bloody and the unbloody,[9] the Council continues thus: "Since in this divine Sacrifice, that is enacted in the Mass, *that same Christ is contained* and immolated in an unbloody manner, who offered Himself once in a bloody manner on the altar of the Cross, this holy Synod teaches that that Sacrifice (the Mass) is truly propitiatory .... *For, one and the same is the Victim, one and the same now offering Himself (Priest),* through the ministry of His priests, who offered Himself then on the Cross; the manner of offering alone is different. And *the fruits of that bloody oblation* are abundantly received by means of this unbloody oblation".[10]

Now, the aim of the Council was to declare against the Protestants that the Mass is a propitiatory Sacrifice.[11] That being so, if the Council really held that Mass and Cross were *specifically and numerically* one and the same Sacrifice, it could simply and obviously have argued in this wise: "The Mass is specifically and numerically the very same sacrifice as that of the Cross. But the Sacrifice of the Cross was certainly propitiatory, as all admit. Therefore the Mass is certainly a propitiatory sacrifice". But the Council did not argue thus. On the contrary, the Council clearly indicated that the Mass and the Cross are *two numerically distinct sacrifices* with two distinct oblations and immolations; and that the manner of sacrificing is *specifically different* in each sacrifice : in the sacrifice of the Cross the Victim was immolated in a physical-bloody manner, whereas in the Mass the immolation is sacramental—unbloody. The only identity between Mass and Cross, and, therefore, the only reason that justifies the statement that they are "one and the same sacrifice", is found in the threefold observation that there is *one and the same Victim, Priest, and saving merit.* And the Council deemed that sufficient to show that the Mass is a truly propitiatory sacrifice.

b) The Catechism of the Council of Trent, interpreting the words of the Council, gives no other meaning to the common phrase. It is true that the Catechism says: "We therefore confess that the Sacrifice of the Mass is and ought to be considered one and the same Sacrifice as that of the Cross". But the Catechism immediately explains in what

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[9]Sess., 22, ch. 1; Denzinger, 938.
[10]Ibid, ch. 2; Denzinger, 940.
[11]Ibid.

sense this must be understood. It continues: *"For the Victim is one and the same,* namely, Christ our Lord, who immolated Himself once only in bloody sacrifice on the altar of the Cross. The bloody and unbloody victim are not two, but *one victim only,* whose Sacrifice is daily renewed in the Eucharist . . . . *And the priest is also one and the same,* Christ the Lord . . . . This being the case, it must be taught without hesitation that, as the holy Council of Trent explained, the Mass is truly a propitiatory Sacrifice".[12] The Catechism, using a common figure of speech, places the sacrifice for the thing that is sacrificed, for the victim that is immolated and offered. Nothing more.

c) Pope Pius XII, in his recent Encyclical, "Mediator Dei", gives an excellent reason why the faithful should be taught that the two sacrifices, though specifically different, are said to be one and the same : "The august Sacrifice of the Altar is no mere simple commemoration of the Passion and Death of Jesus Christ : it is truly and properly the offering of a sacrifice (vera et propria sacrificatio), wherein by an unbloody immolation the High Priest *does the same thing He had already done on the Cross* : He offers Himself to the Eternal Father as a most acceptable Victim. *One and the same is the Victim, one and the same is He who now offers* . . . . The Priest is the same".[13] The reason, then, for the common phrase is to impress vividly on the minds of the faithful the full reality of the Mass as a true sacrifice, a sacrifice of ineffable dignity and value, lest they be tainted with the pernicious error that sees in the Eucharistic rite a mere symbol and empty memorial of the Sacrifice of Redemption.

The Sovereign Pontiff does not say that the Mass is the same Sacrifice as that of the Cross, even though he is intent on indicating points of identity in both sacrifices. He clearly inculcates that they are two *specifically different sacrifices,* insisting that the Mass "is essentially the unbloody immolation of the divine victim"; the "sameness" of sacrifice is found in the sameness of Victim, Priest, merits, and, he further adds, in the sameness of the ends of both sacrifices : praise, thanksgiving, propitiation, impetration.[14]

d) The mind of the Fathers is clearly manifested in a passage of St. John Chrysostom. In his commentary on the Epistle to the Hebrews, the Saint, having explained why it was necessary for the Jews

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[12]Ch. 4, n. 76, 77.
[13]Acta A. Sedis, 2 Dec., 1947; p. 548.
[14]Ibid, pp. 548-550; 563.

to repeat their sacrifices day by day, continues thus: "But then, do not we also offer sacrifice daily? We do, indeed, but making a commemoration of His death, and this is one not many . . . . *We offer always the same victim*; not one sheep to-day and another to-morrow, but always the same victim. *And therefore the Sacrifice is one, for that reason* . . . Since He that is offered up in many places is one Body, not many bodies, so the Sacrifice is one".[15]

e) The Scholastics knew no other meaning of the adage than the one we are propounding. Thus, in the 12th century, Alger the Scholastic, writes that, because on the altar and on the Cross there are found, a) the same Body of Jesus Christ, b) the same effect produced, namely, our salvation, and because c) there is for us but one salvation, therefore, on the altar and on the Cross the sacrifice is one and the same.[16]

The Angelic Doctor gives his support to the traditional interpretation: "Since, as Ambrose says, 'there is but one victim', which Christ offered and which we offer, so there is one sacrifice".[17] Again: "The Sacrifice that is offered daily in the Church is not other than the Sacrifice which Christ Himself offered, but it is the commemoration of it; and hence Augustine says (in 10 De Civ. Dei, c. 20): 'One and the same Christ is the Priest offering and the Victim sacrificed'."[18]

It is evident that St. Thomas is here speaking loosely. The commemoration of a thing is not the very thing itself. Yet the Mass and the Cross may truly be said to be the same Sacrifice, for, in the Mass we have not a mere empty commemoration of Calvary's Sacrifice, because there we have the *very same Victim and Priest*; and in that sense there is identity; absolute identity.

Cardinal Cajetan, St. Thomas' famous commentator, speaks in the same way: "There is an error on this head in that the Sacrifice of the Altar is reputed to be different from that which Christ offered on the Cross, when in truth it is the same, *for it is the self-same Body of Christ and the self-same Blood of Christ that are on the altar. But there is a difference in the manner of sacrificing*". Again, "identity" of Sacrifice is placed in the identity of the Victim; nothing else. We have seen that the "difference in the manner of sacrificing", i.e., immolating, the Victim gives us a specific difference between the two Sacrifices.

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[15]Hom. 17, n. 3; PG., 63, 131.
[16]De Sacr. Corporis et Sanguinis Dni., l. 1. c. 16; PL. 180, 786.
[17]S. Theol., 3, 83, 1, ad 1um.
[18]Ibid., 3, 22, 3, ad 2um.

But, whether upon the Cross or upon the Altar, He dies for us that we might live: "Vita morte vitam protulit". That is the mystery of His love.

ASSERTION III.

THE MASS IS THE GREAT SACRAMENT OF THE CROSS, BECAUSE IT REPRODUCES THE SACRIFICE OF CALVARY BENEATH AN EFFICACIOUS SIGN.

In this one proposition there is summed up the full beauty, dignity and wonder of the Eucharistic Sacrifice. The Mass is the sign of the Cross; but an efficacious sign: a sign that effectively produces what it signifies. And that is the true definition of a sacrament.

But how can it be said that *THE MASS PRODUCES, OR REPRODUCES,* beneath a sign the awful reality of Golgotha's sacrifice? Well, do not look for the wood, and the nails, and the hands and feet of our Lord nailed to the tree on the top of the hill! The crucifixion of the Son of God, considered as an historical event, can never again be repeated in all its physical atrocity. "Christ rising from the dead dies no more". The Sacrifice of Calvary was too grievous in the making to be re-made in its terrible historical circumstances. Nor is it necessary to repeat it, because by that one bloody holocaust the work of Redemption was perfectly accomplished.

Yet, our loving Saviour and Priest-Victim willed that His Sacrifice, though offered once on a certain day, should be possessed by His Church until the end of time and daily renewed on the Christian altar. He willed that His Sacrifice should be the Church's Sacrifice, the perfect heart of a perfect cult, and the means whereby successive generations of men might drink deeply of the Sacrifice of their Redemption. How could this be done? A similar difficulty (indeed, the same difficulty under another aspect) confronted Him when, about to leave the world and return to His Father's kingdom, He yet must find a way to remain in person among the children of Redemption. The answer to His difficulty was the institution of the Eucharist. O res mirabilis! The God-man did not leave us orphans, for, by an act of infinite wisdom and power He enclosed the whole of His divine-human life, the whole of His incarnate God-head, beneath the visible symbols of bread and wine. But could He leave us His great Redeeming-Sacrifice in the same way? Yes, that is precisely what He did. He enclosed the whole of His Sacrifice beneath the visible symbols of the Eucharist, which contain the ineffable hidden reality whose image they so vividly portray to the eyes

of faith. Even as He left us His whole Self in sacramental form, so He left us His whole sacrifice, and all his religious and sacrificial life, in sacramental form upon our altars. The divine marvel of transubstantiation gives us Christ and Christ's Sacrifice, for, just as the Eucharist is truly the sacrament of His Body and Blood, so the Consecration is truly the sacrament of His Sacrifice on the Cross.

On the night on which He suffered, Our Lord, with His eyes fixed upon our altars, *put the whole of His Sacrifice of the morrow beneath a sign, beneath the symbols of bread and wine.* And so He gave us the Mass, which is the *Sacrifice of Calvary in sacramental form,* the great sacrament of the bloody Sacrifice which it contains and daily renews on the altars of Christian worship. Thus the Church took possession of the Sacrifice of Redemption in the only possible way that it, in all its reality, could be given Her. What, then, is the Mass? *It is the Sacrifice of Calvary in sacramental form; the august reality of the Cross beneath an efficacious sign.* When we have said that, and realized its full import, we have said everything. That is what Christ our Lord intended the Mass to be : the sacramental replica, or the renewal in sacramental form, of the bloody Sacrifice of Calvary. Only the Heart of Him who is the God-man had the wisdom, power, and love to conceive such a marvel.

The Council of Trent taught nothing less than this when it declared that Our Lord, though about to sacrifice Himself once on the Cross for our Redemption, yet, wishing to leave to His Church a visible Sacrifice to represent His bloody Sacrifice, to preserve its memory and apply its fruits, sacrificed Himself in sacramental sacrifice beneath the signs of bread wine; and thus He instituted the New Pasch, Himself to be immolated under visible signs. In those words Trent taught us truly that the Mass is the Sacrament of the Cross, or Christ's bloody Sacrifice in sacramental form.

Pope Leo XIII eloquently voiced our Tradition in these precise terms: all the power of Christ's Sacrifice of Redemption is in the Mass, "which is no mere empty commemoration thereof, but *A TRUE AND WONDERFUL, THOUGH UNBLOODY AND MYSTICAL (SACRAMENTAL) RENEWAL OF IT*".[20] It is true that the Mass brings Calvary to our altars, or rather, it is Calvary upon our altars; but Calvary under an efficacious sign; Calvary in sacramental

[19]Opusc., T. 2, tr. 2; De Euch., C. 9.
[20]Encyc. Mirae Charitatis.

form. And it is true that the Sacrifice of the Cross is daily renewed on our altars; but in the only possible way in which it can be renewed, namely, in a sacramental, unbloody, mystical way.

The sacred liturgy in one inspired phrase calls the Mass "the sacrament of Redemption".[21] It is the sacred sign of the Cross, a sign which effectively reproduces the Sacrifice of Redemption on the altar under the symbols of bread and wine, and renews it there. The same glorious concept is expressed elsewhere in the liturgy: "By these divine mysteries . . . . may we *renew the sprinkling of His Blood, which is* more eloquent than that of Abel".[22] The sacramental shedding of Christ's Blood in the Mass is the true, though sacramental renewal of His bloody immolation. It is the efficacious sign, signifying what it reproduces, and reproducing what it signifies.

The Mass is the sacrament of the Cross. St. Augustine, profoundly understanding the full meaning of the word "sacrament", as the sacred sign that efficaciously makes present that which it signifies, did not hesitate to use that pregnant expression. On the Cross, he says, "Christ was the Priest and Victim. And He willed that the daily Sacrifice of the Church should be the sacrament of that Sacrifice".[23] The Mass is the reality of the Cross in sacramental form. It is in this sense that we understand that immortal phrase of St. Cyprian, which, though an obiter dictum, expresses the heart of Tradition: "The Sacrifice that we offer is the Passion of the Lord".[24] Yes, that is so; for Christ, when instituting the Mass, placed the whole of His Sacrifice and sacrificial life beneath the Eucharistic species. He offered it all in a true sacramental sacrifice, and gave it to His Church to be renewed day by day. When the Church went forth from the Cenacle on that night She held in Her hands the Passion of the Lord, the Sacrifice of Redemption, under an efficacious sign that places the Cross beyond the limits of space and time.

The Mass is the sacrament of the Cross. That is the meaning of that beautiful prayer of St. Thomas, which we so frequently address to our Eucharistic Lord, and so frequently misunderstand as referring to the Eucharist as sacrament whereas it refers to His sacramental immolation by the words of Consecration: "O God, who hast left us under a

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[21]Secret prayer, octave of All Saints.
[22]Secret prayer, Mass of the Precious Blood.
[23]De Civ. Dei, 10, 20.
[24]Litt. 63, ad Caecilium.

wonderful *sacramental sign* the memorial of Thy passion, grant us, we beseech Thee, so to venerate the mystery of thy Body and Blood, that we may always possess in us the fruit of Thy Redemption".[25]

Let us now gather our thoughts on this aspect of the relation of the Mass to the Cross and endeavour so to arrange them that misunderstandings may be avoided.

a) Christ our Lord had only one victim to offer: Himself, the Victim, to be immolated and oblated by Himself, the Priest. But He offered that sacrifice in two specifically different ways: once physically-bloodily, and once sacramentally-unbloodily.

b) When we say that the Mass is the "sacrament of the Cross", we do not use the word "sacrament" in the empty sense of a mere symbolic rite, or representation, of the reality. It is true that the separation of the two species, solid and liquid, is a vivid sign and reminder of the terrible separation of the Body from the Blood when our Saviour consummated His Sacrifice on Calvary; and in that sense, an impoverished sense, the Mass is the "sacrament of the Cross";

c) But we use the term "sacrament" in the full, rich sense : *a sign that is efficacious of the reality that it signifies.* We mean that the Mass effectively reproduces, or renews, the Sacrifice of Calvary. But it reproduces it sacramentally, in sacramental form, and thus renews it in an unique way, so that *the Mass is in the sacramental order what Calvary was in the physical order.* Here the Priest of Calvary immolates the Victim of Calvary, with all the sacrificial dispositions of Calvary, in order to communicate the fruits of Calvary.[26] But all is done sacramentally.

d) The Mass is also the sacrament, or efficacious sign of the Sacrifice of Redemption, because it effectively applies to our souls the abundant fruits of the Saviour's Passion and Death. The results obtained by this sacrifice are those of the Cross itself.[27]

And so we conclude, with St. Thomas,[28] that the Mass is *THE REPLICA OF THE SACRIFICE OF CALVARY,* accomplishing in the sacramental order what the Cross was in the physical order. It is the Cross beneath a sign, an efficacious sign that contains and preserves

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[25]Cf. S. Theol., 3, 74, 1; 3, 80, 12, ad 3^{um}.

[26]Cf. Canon Masure, The Christian Sacrifice, pp. 205 ff; Abbot Vonier, O.S.B. A Key to the Doctrine of the Eucharist; P. Heris, O.P., Il Mistero di Cristo, pp. 247 ff.

[27]Cf. S. Theol., 3, 83, 1, where St. Thomas presses this point.

[28]Ibid, 3, 83, 1, ad 1^{um}: "Hoc autem sacrificium exemplum est illius".

for all generations the Sacrifice of the Passion of the Lord with its infinite fruits.

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From the vantage-point gained by our labours we may now look back over the field and take in at one glance the relations that exist between the Supper, the Cross, and the Mass. And since an exact notion of anything is gained by a consideration of its four causes, we shall view the matter in that light.

1. THE RELATION OF THE SUPPER TO THE CROSS:—

a) As regards the *efficient* and *material* causes, the two sacrifices essentially agree; for there is the same Priest (efficient cause), and the same Victim (material cause).

b) As regards the *formal* cause, that is, the sacrificial action of immolating the Victim, there is an essential difference : in the Sacrifice of the Supper Christ was immolated unbloodily, sacramentally; on the Cross, bloodily and physically. Hence there is not only a numerical difference, but a specific difference between the two Sacrifices.

c) As regards the *final* cause, there is also an essential difference : the Sacrifice of the Cross was directed towards the acquisition of redemption and merits, whereas the Sacrifice of the Supper applied, by anticipation, the merits of the Cross.

2. THE RELATION OF THE MASS TO THE SUPPER:—

a) As regards the *efficient* cause, the two Sacrifices are essentially the same; but they differ accidentally, because Christ alone was the Priest of that first Mass, whereas in every Mass that has since been offered Christ operates with and through the ministry of the priests of the Church.

b) As regards the *material* cause (the Victim), again there is essential identity; but there is an accidental difference, because Christ the Victim was then passible, now impassible and glorified.

c) As regards the *formal* cause, the two Sacrifices are specifically the same : constituted formally by the sacramental immolation of the Victim.

d) As regards the *final* cause, again they are essentialy the same; but there is an accidental difference in that the Mass of the Supper effected an anticipatory application of the fruits of Redemption, whereas the Mass applies the merits of the Cross after the historic event of Calvary.

3. THE RELATION OF THE MASS TO THE CROSS:—

a) As regards the *efficient* cause, the two Sacrifices are essentially the same : Christ is the principal Priest. But there is an accidental difference : Christ alone was the Priest on the altar of the Cross, whereas in the Mass His Priesthood is shared by the ministers of the New Law, with whom He offers the Sacrifice.

b) As regards the *material* cause, they are the same essentially, Christ the Victim. But there is an accidental difference : on the Cross the Victim was passible; in the Mass He is impassible.

c) As regards the *formal* cause, the two Sacrifices are essentially and specifically different: immolation of the victim is the formal constituent of sacrifice; but physical-bloody immolation (the Cross) differs specifically from sacramental-unbloody immolation (the Mass).

d) As regards the *final* cause, again there is an essential difference : the Cross was a Sacrifice of acquisition, of universal, objective Redemption; but the Mass is the Sacrifice of application, of particular, subjective Redemption.

Nevertheless, because in both Sacrifices the Priest, Victim, internal sacrifice

and saving-merit are one and the same, we may rightly say in a broad sense that they are substantially one and the same Sacrifice. But, to be more precise, the Mass is the sacramental replica of the Sacrifice of Calvary: Calvary under an efficacious sign.

"Let us meditate", says St. Gregory the Great, "what manner of Sacrifice this is, which is ordained for us, which for our liberation ever represents for us the Passion of the only Son of God. For, what rightly believing Christian can doubt that in the very hour of this Sacrifice, at the words of the priest, the heavens are opened and the choirs of Heaven are present at this mystery of Jesus Christ; that the highest things are linked to the lowest, that things earthly are joined to heavenly, and that things visible are united in one with things invisible?"

THOMAS MULDOON.

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SHORT NOTICES.

THE SEVEN DEADLY VIRTUES, by B. Basset, S.J. Sands & Co., London, n.d. Pp. 126. 7/6 (Eng.).

This little book contains a series of short stories. The author had published some time ago a first series of stories, *Marjorie and Me,* and those engaging characters are to be found in this new collection. Father Basset can tell a good story with point and humour. The Canon, Marjorie, and the other inhabitants of this amusing parish will interest many readers, while the lessons which the stories teach are also most useful. It is to be hoped that Catholic readers do not neglect this little book, full of humour and charity.

T.V.

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QUEEN OF HEAVEN, by Teresa Lloyd. Sands, 1951. 142 pages. 6/- (Eng.).

In a small compass the author of this book has made an interesting survey of the life and influence of Our Lady. Although written for children, its unaffected simplicity makes it a work that can be put into the hands of adults who are being introduced into the Catholic atmosphere.

The first chapters take one through the Gospel story, thus forming a suitable preparation for the reading of the New Testament. These chapters are followed by a section, Our Lady in the Church. Perhaps a non-Catholic father or mother will have reason to bless the little daughter who takes this book home one evening from the school library.

The last seven chapters deal with the Rosary, the Battle of Lepanto, Our Lady in Our Own Times, the Miraculous Medal, Lourdes, Fatima, Knock, Walsingham. No better work could be given to busy non-Catholics of goodwill who genuinely wish to know what Catholics think of the Mother of Christ. Unconsciously they will be refreshed by those streams of water, so emblematic of the water that springs up into life everlasting. Seekers after truth may then thirst for these streams of grace, and may be led to their Father's home by Mary, who is full of grace.

M.O.

Moral Theology

DIFFERENT ACCEPTANCE OF "MIDNIGHT".

Dear Rev. Sir,

A certain city is situated West of the Meridian which is taken as the basis of regional legal time, and consequently the local clocks strike midnight when the solar time is still twenty minutes to twelve. Would it be permissible to commence a meal at which meat was taken at say 12.5 a.m. Saturday, according to legal time, to finish the meal before the clocks indicate 12.20 a.m., and receive Holy Communion or celebrate Mass in the morning? I believe this question has already been dealt with in the *Record,* but as it is a subject of frequent discussion, a short answer would be appreciated.

JEJUNANS.

REPLY.

For a fuller treatment of this matter we would refer our correspondent to the *A.C.R.,* April, 1948, p. 124. The answer to the question proposed is that it is permissible to say Mass or receive holy Communion in the circumstances mentioned.

The manner of reckoning time in ecclesiastical law is determined by the Code (cann. 31-35). The normal method of fixing the hour of the day is to adopt the time in common use in each particular place, but for certain specified actions, which are performed privately and so do not interfere with the public order, one may follow either the usually accepted time, or local time (true time or mean time), or legal time (regional or extraordinary, v.g., daylight saving time). The actions refered to are: private celebration of Mass, private recitation of the canonical hours, the observance of the Eucharistic fast, and of the laws of fast and abstinence. The difficulty was whether a person was entitled to select one time, say legal time, for one set of actions, and then change and follow another reckoning for another series of acts. Could he, for instance, follow legal time when observing the law of Friday abstinence and true time for the Eucharistic fast? There were some commentators who left the individual free to choose his own midnight from the possible choices allowed by law, and then would compel him to act in all cases consistent with this decision: he could eat meat once the legal Friday was passed, but he could not then receive Holy Communion on Saturday, because as far as he personally was concerned, he was not "fasting

from midnight". In other words he could not have the advantage both ways. There were others who maintained that an individual could take one "midnight" when observing one law, and a different "midnight" for another law. This teaching, which was always solidly probable and safe in practice, is now certain after a decision of the Pontifical Commission for the Interpretation of the Code, which will be found on page 97 of the issue of the *A.C.R.* mentioned above.

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REPETITION OF EXTREME UNCTION.

Dear Rev. Sir,

1. A sick parishioner was attended by one of the parochial clergy who administered the Sacrament of Extreme Unction. On the same day the patient was removed to hospital, and as his condition on admission was critical, the Chaplain, who was not aware that he had already received the last Sacraments, proceeded to anoint him again. What is to be said of the validity of the second anointing?

2. In the case of the sick who suffer from a lingering illness, I usually administer the Sacrament of Extreme Unction about every month. Is this practice correct?

COOPERATOR.

REPLY.

It is commonly held that the sacrament of Extreme Unction, if repeated in the same danger of death, would be invalid, though the question is by no means finally decided. Whatever about the validity, it is definitely forbidden by positive ecclesiastical law to administer this Sacrament more than once while the same danger of death continues.

The Council of Trent (D. 910) declares "that this anointing is to be applied to the sick, but especially to those who are in such danger as to appear to be at the end of life, whence it is also called the sacrament of the dying. If the sick should, after the reception of this anointing, recover, they may again be strengthened by the aid of this sacrament when they fall into a similar danger of death". The Council thus explicitly states that Extreme Unction may be repeated in a new danger of death, and so disposes of some opinions formerly held that it could be received only once in a lifetime[1] or after three years[2] or one year[3]. By stating that the sacrament of the dying may be received again in a simi-

[1]The Abbot Godfrey of Vendôme and St. Ivo of Chartres. P.L. 157, 87, 88.
[2]Certain monks of Hirschau (Diocese of Spires), cf. Benedict XIV., *Synodo Dioecesana*, lib. VIII, cap. 8, n. 8.
[3]St. Albert the Great, In IV. D. 23, art. 21. (Quoted by Cappello, P. 208).

lar danger of death, the Council would infer that it is not to be administered more than once during the same danger. This is no more than what had been the common teaching and practice since the days of the Scholastics. The question of the validity of the anointing, if it were to be repeated, does not seem to have been considered by the Fathers of Trent. Its repetition is not necessary, but from this we cannot conclude that a second and subsequent reception would be invalid.

Can. 940, p. 2, of the Code of Canon Law prescribes: "This sacrament cannot be repeated in the same sickness, unless the sick person recovers and falls into another danger of death". Here we have a strict prohibition against repeating the sacrament, but the reason it not given, nor is it stated that a repetition would be invalid. At most, one may perceive an indication that a second reception of Extreme Unction in the same danger of death would not be valid, as the words used are *non potest* rather than *nemini liceat,* which introduce the prohibition against the reception of the Eucharist more than once in the same day (can. 857).

It may fairly be conceded that the official declarations of the Church do not decide the question for us. We are left then to ask what has been the constant practice of the Church, and what is the teaching of the theologians.

In the Latin Church, at least from the 13th and 14th century, the practice of conferring Extreme Unction only once in the same danger of death seems to have been universal; but there is evidence in the earlier centuries, from the 9th to the 12th, that the priests anointed the sick man and gave him holy Communion, and for seven days, or longer if necessary, they gave him the Communion of the Body and Blood of the Lord and performed "the other service" for him. What "the other service" means is not certain, but as the words occur in the works of the various writers during these centuries, they are a repetition of what is found in the Sacramentary of St. Gregory the Great, and there they come after a full description of the rite of Extreme Unction.[4] It is not impossible that they refer to the prayers recited over the sick and not to the rite of anointing. Another explanation offered is that the whole sacramental sign of anointing was not complete, according to the intention of the minister, until the seventh or subsequent day, in much the same

[4]Deinde communicet cum Corpore et Sanguine Domini. Et sic faciant per septem dies, si necessitas fuerit, tam de communione quam de alio officio; et suscitabit eum Dominus, et si in peccatis fuerit, dimittentur ei. P.L. 78, 235.

way as it is not now complete till several anointings of the senses have been performed. It seems difficult to explain how a sign has to be repeated in precisely the same way in order to be complete, and more difficult still to understand how a moral unity persists between the anointings that are separated by such a length of time. There is no doubt that the Holy Communion given seven or more times is on each occasion a new Sacrament, and it must be confessed that if the words "de alio officio" mean the sacrament of Extreme Unction, there is good reason to think that it was repeated during the same danger of death. Unfortunately, the witnesses are not truly representative of the whole Church, and no one could maintain that their evidence affords a clear-cut argument that it was once the universal practice of the Church to repeat the sacrament, thus establishing a proof that Extreme Unction given more than once in the same danger of death would be valid.

The arguments of the Theologians do not show a constant uniformity of opinion. The older masters, v.g., Hugh of St. Victor[5] and Peter Lombard,[6] ask: if prayers may be offered for the benefit of the sick and repeated frequently, why should not the anointing also be repeated, seeing that St. James enjoins both prayer and anointing? St. Bonaventure[7] supposes that the sacrament is conferred when the sickness has reached the stage that the patient will either die or recover: if the latter hypothesis is verified, he may be anointed again should he relapse to what may be described as a similar proximate danger of death. St. Thomas[8] teaches: Certain sicknesses are not of long duration: hence if a man suffering from them is given this sacrament when he has reached the stage that he is in danger of death, he does not leave that condition, unless he recovers; and so he should not be anointed again. But if he should suffer a relapse, it will be another sickness, and the anointing can be given again. There are other sicknesses, however, which are of long duration . . . and in them the anointing should not be given until they appear to bring on a danger of death; and if the man comes through that danger, although his sickness lasts, and later he is reduced to a similar state by the sickness, he can be again anointed, because it is like another condition of the sickness, though it is not in all respects (*simpliciter*) another sickness". St. Thomas' teaching seems to be contained in these

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[5]*De Sacramentis*, lib. II, pars. 15, P.L. 176, 578.
[6]*Sent. lib.* IV., D. 23, P.L. 192, 900.
[7]In IV. D. 23, art. 21 (quoted by Cappello).
[8]*Suppl.* p. 33, art. 2.

words: "This sacrament has respect not merely to sickness, but also to a state of the sickness; because it should not be given except to those who, according to human judgment, seem to be nearing death". In other words, Extreme Unction may be repeated as often as the sick man is in proximate danger of death, a state which may be verified frequently while a general condition of danger continues. The common teaching concerning the gravity of the sickness necessary before Extreme Unction can be administered does not now follow the opinion of St. Thomas, namely, that it must be apparently approaching the final stages, and it seems an open question whether St. Thomas would permit its repetition, if he had held that it may be administered as soon as probable grave danger of death is prudently thought present.

As for the arguments of the modern theologians, none of them force conviction for one position rather than the other. Billot,[9] for instance, holds that the proximate effect of this sacrament—its *res et sacramentum*—is a commendation of the sick man to the hands of God's mercy so that he may, unless there be an obstacle, receive the grace of alleviation. This effect endures as long as the dangerous illness lasts, it is something which is incapable of increase or multiplication, and so sacrament cannot be repeated. If the immediate effect of the sacrament remains as long as the danger of death continues, the necessity of receiving it again would be obviated; but it would not follow, as we already remarked, that its reception would be invalid. The Church has indeed forbidden this sacrament to the faithful more than once in the same danger of death: she has likewise forbidden them to receive the Blessed Eucharist more than once a day, though they could validly do so. The Sacrament of Penance worthily received confers grace sufficient to remit the sins of the penitent, but subsequent confession of the same sins is not invalid. Is it unreasonable then to propose that Extreme Unction, if repeated in the same danger, would have its effect? Could it not again commend the sick man to God's mercy and give him, so to speak, an additional title to the graces of spiritual comfort so helpful in the last combat? It is not so evident that the *res et sacramentum* of Extreme Unction is incapable of increase and multiplication.

St. Alphonsus (*Th. Moralis,* lib. VI., n. 715) quotes Pope Benedict XIV. to the effect that if there be a doubt whether the sick person has recovered, it is expedient that he be anointed again, as this would

[9] *De Sacramentis,* vol. 2, Th. 27.

be more in keeping with the ancient practice of the Church. The holy doctor seems to agree if there be question of positive doubt, but if the doubt be merely negative, we should observe the prescription of the Council of Trent, that the Sacrament be repeated only if the person has recovered. Let it be observed that there is no question of conditional anointing, although it is only doubtful if the sick man has really recovered. Now, a sacrament is not administered absolutely to one who can only probably receive it validly. Whether it is a fair conclusion that Benedict XIV., with whom St. Alphonsus does not disagree, held that Extreme Unction repeated in the same danger of death is valid, we would not care to affirm, but there is an indication that such was his teaching.

A definite answer cannot be given to our correspondent's question on the validity of a second anointing which was given in ignorance. The sacramental sign, composed of matter and form and the intention of the minister are all present: there is a doubt about the capacity of the subject. A solution of the doubt rests with the infallible magisterium of the Church, who alone can interpret for us the will of Christ, the Author of the Sacraments. In practice, there is no difficulty, as we conform to the prescriptions of the Council of Trent and especially of the Ritual and the Code, which forbid the administration of Extreme Unction more than once in the one danger of death.

2. To reply to this question we must know what is a danger of death, and when does such a danger cease. The danger is one which arises through sickness. It is present when the man is so sick that in his present state he could easily succumb; it ceases when he has so far made recovery that death is unlikely. There are different kinds of ailments to which flesh is heir. Some indispositions never become what we may class as serious; they are more inconvenient than dangerous. Those who are afflicted with them are not subjects for the sacrament of Extreme Unction. There are other sicknesses which, if not checked by proper care and treatment, will lead to a crisis in which the patient might well succumb; but if he survives, he will normally recover. Again, other illnesses slowly undermine the patient's resistence; he will eventually come to a crisis which may be fatal, and he may survive several such crises, making some recovery of a partial nature between them, until he eventually passes to eternity.

A person suffering from a serious illness from which recovery can normally be expected, can be anointed and should be anointed, when the

disease has become so aggravated that it will probably come to a struggle for life. The question of anointing him again will not arise. If after recovery from the likelihood of death, he is unfortunte enough to contract another illness which will probably bring him again to the brink of the grave, he can be anointed again, even though only a short time elapses between each reception of the sacrament. Thus, for example, a person who was anointed some days ago during an attack of pneumonia and on the way home from the hospital is seriously injured in a traffic accident, can be again anointed. Obviously, there are two different dangers of death.

The chief difficulty is with a patient who suffers from what is known as a lingering illness. When his trouble has been diagnosed, it is known that he will never recover, but it may well be that he would not be considered seriously ill or as yet in danger of death. In such a case, he should not and could not be forthwith anointed. It is only when the disease has reached its more advanced stages, when a prudent judgment would fear death may be not distant, that the Sacrament should be given. Such a phase may continue for a lengthy period in some cases, and it is then the problem arises whether the patient should be repeatedly anointed and how often.

The answer is that he should be anointed as often as he is in a new danger of death. But the question is: When have we a new danger of death? The lapse of time, though of itself not conclusive proof, may help to a decision as to whether the patient is faced with a new danger or merely a continuation of the same crisis. A man who was anointed this morning, and after several hours seemed fairly well, but relapsed during the evening, would not be anointed again, as it seems his recovery was only apparent. The same may be said if the relapse came after a day or two; but if several days intervened, then it would be a new danger of death, and he could receive the help of the sacrament again. This, it must be stressed, is in the supposition that he was to all intents and purposes apparently out of danger in the meantime. On the other hand, a patient who was anointed when critically ill may improve somewhat, though he be still in danger. Should his condition deteriorate to the extent that he is once more classed as in proximate danger of death, he could not again receive the sacrament. As long as he does not progress beyond the stage of being still in danger, Extreme Unction cannot be repeated. This condition may conceivably last for a long time, as every Priest knows. It is of frequent occurence

in the case of the aged, who often seem to be constantly in danger and yet live for years. Are they to be anointed only once, or every time they take "a bad turn", or at set intervals? The acute attacks which are called "bad turns" are not separate dangers of death; they are rather accentuations of the same persistent danger, and so there is no need to administer Extreme Unction for every such attack. Nor does the lapse of a definite space of time, a week or a month, necessarily constitute a new danger in which the sick person becomes again a subject for anointing. We may say, nevertheless, that a person who is still alive after some weeks (a month or more) of dangerous illness, probably has recovered at least for a while in the meantime, that the same danger is no longer present, and he could be anointed anew. There would be no obligation to have the sacrament repeated unless it were certain that he had made a considerable recovery and had relapsed. The maxim of Poep Benedict XIV may be applied: When it is doubtful whether the danger of death is the same or another, the sacrament should be repeated, as the repetition is more in conformity with the ancient practice of the Church, and brings about new spiritual help and assistance to the sick person.

In conclusion we would answer the question proposed: There is no obligation on the Priest to repeat the anointing every month: but it is probable that the danger of death is after that period morally a different one, and so the sacrament could be repeated. We doubt if it should be made a practice, unless in exceptional circumstances where it would be difficult to have the priest in the event of the patient's condition becoming unexpectedly critical.[10]

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MENTAL RECITATION OF THE DIVINE OFFICE.

Dear Rev. Sir,

Could a Priest ever satisfy the obligation of the divine Office by mental recitation, that is by passing his eyes over the pages of the Breviary with a reasonable effort to gather the sense, but without forming the words with the vocal faculties?

RELIGIOUS.

REPLY.

The obligation of the Office is not satisfied unless the words are formed by the vocal faculties. It is possible that a concession in this

[10]An excellent treatment of the whole question will be found in Cappello *De Sacramentis*, Vol. III. *De Extrema Unctione.*

regard has been granted to Regulars by the Holy See. Our readers among the Regular Clergy will be in a better position than we are to know if they enjoy this privilege; but in any case it would amount, we think, to a commutation of the Office.

The law of the divine Office in the present legislation of may be found in can. 135 of the Code:

> Clerics in major orders....are bound by the obligation of reciting the canonical hours in their entirety every day, according to their own approved liturgical books.

To recite is not the same as to read, it is more: we may read without reciting, the sense of the book is conveyed to our minds by means of the eyes, and there the process ends. Reciting includes another act, that the words of the writing are ennuntiated by our faculties of speech.

The Office is a public prayer; it was drawn up to be recited in choir, and had its origins in the practice of the monks who recited it alternately. This meant that each side of the choir had to sing or recite the verses of the psalms, etc. in such a manner that the other side could hear. When the Office is said privately, the nature of the prayer is not changed. It must still be performed so that the words are pronounced, though it is not necessary that they be heard, since there is no one to take up the alternate verses. It is the teaching of moralists that a cleric who is bound to the Office would not fulfil his obligation if he merely perused the Breviary with his eyes. Any opinoin to the contrary would be without the slightest probability.

The law of the divine Office is purely ecclesiastical. It arose from custom sanctioned by the consent of the Legislator, and is now incorporated in the Code. The supreme Pontiff is competent to change the nature of the obligation or even remit it altogether. The following is a translation of a privilege which was granted by Pope Leo X. on behalf of the Friars Minor by the *oraculum vivae vocis* to Cardinal Lawrence of the Quartro Coronati:

> "Lest the Brethren be impeded in the recitation of the divine Office and be an annoyance to others, may Your Holiness be pleased to grant that they be not bound to pronounce vocally what is prescribed by the Ordinarium to be said secretly and in silence, both in the Canonical Hours and the Mass, but may satisfy their obligation by saying it in their minds or reading it from the book for themselves, because some thus say it more devoutly and without annoyance to others. And may he who says the Office alone be allowed to act in the same manner, since the pronouncing of words is principally that they may be understood".

There does not seem to be much doubt that this privilege was granted on 15th April, 1516. By a communication of privileges it would be at the disposal of all Regulars. The interpretation of the

last sentence was the subject of argument, since it is doubtful if the whole Office may be performed mentally or only the parts which are usually said *submissa voce*. Considering the reason given—that words are spoken that they be understood—it is reasonable to take it as meaning the entire Office when recited alone. Whether the privilege still remains is the matter of another discussion. It is probable that it does.

JAMES MADDEN.

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SHORT NOTICE

DISTANT HORIZONS, by Rev. F. Flynn, M.S.C., Dip. Anthrop. Annals Publication, Kensington, N.S.W., 1951. 102 pages. 8/6.

"Banjo" Paterson sang in past years of the beauty of the old western names—at least, to Australian ears. His collection of names would now be far more extensive, since Central Australia has become a place of national importance, and its strange beauty has been revealed to us by Heysen, Battarbee, and Namatjira.

Father Flynn has here captured our interest from the opening map of his book, where we see the magic names of Undoolya, Arltunga, Ambalindum, Doctor's Stones (where Bob Buck lives), and "The Alice". Since 1942, when, during the war, Father Flynn was with the Army, the author has lived and travelled about the "Heart of Australia". Father Flynn is a writer of catholic tastes, and while he gives, naturally, prominence to the work of the missions, he is interested in all he sees: the aboriginal people, of whom he writes with respect; the great sweeping beauty of the plains; the blue Macdonnells, with their twisted corkwood trees, graceful supplejacks, witchetty bushes, and the huge, impressive ghost gums; the towns; the stations; the animals; the characters and yarns of the great inland.

The three centres of the author's work are Alice Springs, Darwin, and Bathurst Island, but he seems to have covered most of the vast territory between—*peregrinari pro Christo!* It is a far cry from the hospitable tables of Simpson's, in The Strand, London, where the reviewer last contemplated the author, to Mataranka and Birdum, but, like the Sydney man who mused of Clancy drifting down the Castlereagh with his lazy cattle, one begins to think of Father Flynn leaving Powell's Creek, and then to wonder when will he reach Tenant's Creek! Or did he go north to Daly Waters? This little book gives the reader a good idea of the country, the people, and the progress of the Catholic faith.

T.V.

Canon Law

MARRIAGE "EXTRA ECCLESIAM" BEFORE "NE TEMERE"

Dear Rev. Sir,

I am anxious to resolve the spiritual difficulties of an elderly couple whose marriage was performed by a civil registrar in the year 1904. I have been acting on the supposition that their marriage was valid, as it took place before the Decree "Ne temere", issued in 1908. Now I learn that their marriage took place in Dublin, Ireland, by reason of the fact that the couple made an elopement from Wales. An Irish confrere has informed me that he thinks their marriage was invalid. Will you enlighten me?

ROBERTUS.

REPLY.

The marriage in question was invalid. The Tridentine law, contained in the decree "Tametsi" required observance of a canonical form for the validity of a marriage, but it was in force only in those parishes in which it had been rightly promulgated. It was on account of lack of promulgation that it did not bind in Great Britain—likewise Australia; but the law had been rightly promulgated in Dublin. The Tridentine law was both personal and territorial. It was personal insofar as it was binding on all persons domiciled in the place in which it had been promulgated, even though they were absent from it. It was territorial insofar as it bound all persons who were actually in a place in which it had been promulgated. Therefore, the eloping couple from Wales who went through the form of marriage at Dublin were bound to observe the Tridentine law.

* * * *

MARRIAGE OF NON-CATHOLIC CONTRACTED CIVILLY, CONTRARY TO THE RULES OF HIS SECT.

Dear Rev. Sir,

In my dealings with New Settlers, the following case has arisen. A non-Catholic, christened in some Protestant sect which is found in Germany, was married to another non-Catholic, before a Civil Registrar. Civil Divorce has taken place. He has lodged a claim to re-marry a Catholic, on the grounds that his civil marriage was invalid. According to him a merely civil ceremony is not "recognised" in this sect, which

requires its subjects to be married by one of their own ministers.

It has been represented to me that perhaps the Church sanctions implicitly regulations made by a heretical sect with a view to safeguarding the sanctity of marriage. Would you kindly solve this more fundamental problem, before I set about investigating what is meant by his statement that his marriage would not be "recognised" by his own sect.

CURATE.

REPLY.

It may be taken for granted that this marriage is valid as far as the form is concerned. In the case of those who are baptized, the Church claims an exclusive right to legislate in regard to the bond of marriage, determining diriment impediments or requiring a certain form for validity. The authority of the civil power is recognised in regard to merely civil effects (Canon 1016). No legislative power is accorded to a heretical sect in regard to its own members, even though the purpose of such private regulations may be to safeguard the sanctity of the bond.

Baptized non-Catholics are specifically exempted from the law of canonical form. They are not bound to any particular external form for purposes of validity, either to the form laid down by the civil authority, or to that stipulated by some heretical sect. Provided that true matrimonial consent is given, and expressed externally, there can be no doubt as to the validity of the marriage on the score of form. The fact of there being a record of marriage, either in the registers of the State or in those of an heretical sect would be taken as sufficient evidence that true matrimonial consent had been expressed externally. In a word, baptized non-Catholics, as regards the form of marriage, are in the same position as Catholics in general were before the Decree Tametsi.

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WILL TO BE MADE BY RELIGIOUS.

Dear Rev. Sir,

I know that Canon Law requires all novices to make a Will prior to their being professed. However, in a certain religious congregation, a novice omitted to do so, as she had no earthly possessions and had no prospect whatever of acquiring them. Quite unexpectedly, she received a handsome legacy, and this served as a reminder to make a Will. Subsequently the terms of the Will were causing this sister considerable anxiety, and she was permitted by her Superior to change her Will.

There is no doubt that this second Will is valid in civil law and would be executed in the event of her death. But now that these irregu-

larities have been brought to light, I am wondering if it is invalid in canon law. If that were so, I should anticipate an awkward situation for the executor in an eventual winding up of the estate. The non-observance of canonical requirements has occurred in all good faith, due to the inexperience of Superiors.

VISITATOR.

REPLY.

1. The will should have been made originally before first profession, as our correspondent observes, regardless of whether the novice had earthly possessions or not. The terms of the canon leave no doubt on this score: "testamentum de bonis praesentibus vel forte obventuris libere condat". The inclusion of the word "libere" does not mean that it is optional for the novice to make a will; it means that full freedom of choice must be allowed in regard to the terms of the will.

2. If the will was not made prior to profession, it should be made subsequently, whenever the religious or her superiors become aware of the omission. The objective to be achieved by the law is just as important after profession as it was previously. Further, there is a certain parity between the making of a will and the cession of administration of property along with disposal of the use and usufruct of property, which a novice is required to make prior to profession. Now it is laid down specifically in the Code that, if a religious did not provide for such a cession of the administration and disposal of use and income of property, for the reason that he did not possess any property when he made his first profession, and if he acquired property subsequently after profession, he must arrange then to cede the administration and dispose of the use and usufruct of property, despite the fact that he has made profession already (Canon 569, 2).

3. A professed religious of simple vows may not, without the permission of the Holy See, change the will which he has made according to the requirements of canon law; if the matter is urgent and there is not then sufficient time to have recourse to the Holy See, the Major Superior may give permission, or the Local Superior, if the Major Superior cannot be approached (Canon 582). No mention is made of the new will being rendered invalid, if this provision is not fulfilled. Therefore, the current will of the religious in question must be held to be valid.

RELIGIOUS WITH ANNUAL VOWS REFUSED PERMISSION TO RENEW VOWS.

Dear Rev. Sir,

A case has been brought before my notice concerning a religious who belonged to an Institute in which the members renew their vows annually. After being a member of the Institute for over ten years, he was informed by his superiors that he would not be permitted to renew his vows. It seems to me that a religious should have a greater security of tenure after such a period as ten years. I am puzzled at the attitude of Canon Law in regard to this matter, as I have always understood that profession was in the nature of an implicit contract between an institute and its members, in virtue of which the rights of both parties were guaranteed substantially. Would such a person, if he considered himself justly aggrieved, be able to appeal against the Superiors' decision?

JUSTITIA.

REPLY.

To give an adequate reply to this query, it is necessary to consider it both in terms of strict law and as a matter of equity. Further, it would be necessary to know the nature and gravity of the reasons which the Superiors would advance for their withholding permission to renew the vows.

To consider the implications of this case in canon law it must be recalled that Annual Vows, as they are called, are by way of exception to the usual arrangement of temporary and permanent vows in religious institutes. Generally speaking, after a period of postulancy and novitiate, temporary vows are taken for a period of three years, or until a subject is twenty-one years of age. The lawful Superior may prolong this period, but not for more than another three years. It is plain that in these circumstances, a religious of more than six (or, at most, eight) years' standing will be in the class of the finally professed. Now, in order to dismiss a subject who has made final profession, *grave* causes must be advanced and canonical procedure observed. On the other hand, on the expiry of temporary vows, a subject may be excluded from taking his final vows on account of *just and reasonable causes.* Therefore, the subject who takes annual vows is in a disadvantageous position by comparison. Even after eight years or more he may be excluded from renewing his vows, on account of *just and reasonable causes.* His counterpart in another institute will have made his final

profession, and may be dismissed only on account of *grave* causes specified in law, with the observance of procedure outlined in the canons.

Strictly speaking, the position is not so disadvantageous as it appears at first sight. For there is a corresponding capacity on the part of the subject to leave the institute on each occasion that the temporary vow expires, that is to say, once every year. This freedom of action on the part of the subject counterbalances the lack of stability, at least, in some degree.

However, it seems that the discussion is incomplete unless account is taken of the nature and gravity of the causes alleged. Equity seems to require that these reasons should be as grave as those required for the dismissal of a religious of perpetual vows. If the permission is withheld for less grave reasons, such as would justify similar action in the case of a religious whose temporary vows expire in the other type of institute, it seems that the subject has been treated unfairly.

In regard to an appeal, the Constitutions may determine the steps to be taken by an aggrieved subject. Otherwise, the remedy open to him is to have recourse to the Holy See, submitting that the reasons advanced for withholding permission are not sufficiently grave. It may be assumed that such recourse would receive favourable hearing.

* * * *

UNBECOMING FEMININE ATTIRE IN RECEIVING HOLY COMMUNION.

Dear Rev. Sir,

At the risk of being denounced as "old-fashioned", I am raising the question of women's attire at the Altar Rails. The use of lipstick seems quite unbecoming to me and, in fact, I have threatened to refuse to give Holy Communion to women who display this fashion. It savours of grave lack of reverence for the Sacrament. Then there is the matter of covering for the head. Some of the so-called hats of fashion are little more than an ornament on the head. But women are required by the law of the Church to keep the head covered while inside the Church. I fear that you, as a canon lawyer, will disagree with me, but I think your remarks would be appreciated, as this subject is one on which personal views vary considerably.

ANTIQUUS.

REPLY.

It will be assumed that the invitation made by ANTIQUUS is to discuss these questions from a canonical viewpoint. The relevant law is

set out in Canon 1262—Men should assist at divine services, either in the church or outside of it, with uncovered heads, unless the approved customs of the people or peculiar circumstances demand the contrary; women should assist, dressed modestly and with heads covered, especially when they approach the Lord's Table.

In regard to the first part of the query, the guiding principle is that women should be attired modestly in church and especially when they approach Holy Communion. The Congregation of the Council issued an Instruction on this subject in 1930, directing that those who offend gravely in this matter should be denied Holy Communion. It would appear that our correspondent's threat of refusing the Sacrament may be justified only if the use of lipstick may be classified as immodest. In our conditions such a contention could not be upheld, as the use of lipstick is reckoned as an ordinary and integral element of feminine attire. It would appear that, in different periods of the past, this and other types of cosmetic were used with lascivious intent. Circumstances of time and place would lead one to form different judgments in regard to some modes of attire or feminine adornment. In the present circumstances of Australia, and, indeed of most countries of the world, it would be quite unreasonable to classify even an exaggerated use of lipstick as immodest.

The Diocesan Synod of Sydney (1952) enacted the following statute on this subject:

(a) Communicants should be suitably and modestly attired.

(b) Women who come to Holy Communion with uncovered head or in unbecoming attire, should be admonished once or twice, privately and paternally.

(c) In judging some mode of attire, or adornment to be unbecoming, due deference should be paid to generally accepted customs and fashions.

(d) A priest who publicly refuses Holy Communion, or threatens to do so, assumes a grave responsibility. More than ordinary prudence and caution are required in making a decision in this matter.

(Statute 33).

In regard to the second part of the query, likewise, the view of ANTIQUUS seems too severe. The only circumstance in which we could be justified in refusing Holy Communion would be if the use of some covering constituted a grave scandal. This does not seem feasible.

Once again, deference must be paid to prevailing customs and fashions. In general estimation, a woman is considered to be wearing a hat, or to have the head covered, even when the article in question does not provide physical cover for much of the head's surface.

In fact, if a hatless woman approached the altar, she should not be refused Holy Communion, apart from the possibility of grave scandal. Such an authority as Cappello is satisfied that this law binds only "sub levi". Refusal of the Sacrament is a matter of extreme gravity, reserved only for those who are known publicly to be in grave sin, or for those who are excommunicated.

* * * *

ACQUIRING A QUASI-DOMICILE—MEANING OF "MAJOR ANNI PARS".

Dear Rev. Sir,

An employee of a Government Department has been granted leave of absence for six months. He is being replaced by a civil servant from a distant part of the country, and it is understood that this man will resume his own position and return to his own place of residence as soon as the specified term of leave has expired. A question has arisen involving quasi-domicile of this replacement. I understand the law of the Code that quasi-domicile is acquired when the person in question has actually taken up residence in a place and has the intention of remaining for at least the greater part of a year; also, that by the terms "greater part of a year", authorities generally understood a period of more than six months. What about this man whose intention is to stay for just six months? It may be taken for granted that the period of leave of absence granted by the Department will be calculated accurately.

PASTOR...

REPLY.

The terms of Canon 92 clarify considerably the pre-Codal law concerning quasi-domicile. However, some obscurity remains concerning the question under consideration. It would be necessary to consider various features of individual cases; as a practical solution to cover the generality of cases, it may be assumed that the person in question does acquire a quasi-domicile in the place of temporary employment.

According to Canon 92, 2, a quasi-domicile may be acquired, (1) by staying in a place (parish, diocese) with the intention of remaining at least for the greater part of the year, unless called away, (2) by a stay which actually is protracted for the greater part of a year. The

terms "greater part of a year" should be interpreted according to a moral estimation, not with strictly mathematical accuracy. Therefore, as six calendar months are reckoned as a half-year in popular estimation, the intention of a stay for more than six months, or a stay of more than six months is sufficient to give title to a quasi-domicile.

What is to be thought of this case in which the person's intention is to remain for just six months? Practically speaking, it is almost sure that he will be there for some period of time, however short, over and above the six months. He has to arrive in advance of the time set down for commencement of service. Also, it is probable that he will remain at least some hours in preparing for his return home. It would seem a fair conclusion that his intention is to remain for more than six months.

JAMES CARROLL.

* * * *

SHORT NOTICE

WHITHER AND WHY? by M.M.C. Burns Oates, 1950. 150 pages. 10/6 (Eng.).

The author of this little book is an Ursuline nun who gave the short papers as talks to senior girls in an English boarding school. They were first published in 1938. Some people may not think they deserved a second edition; the paper shortage will be the basis of such protest. Still, schoolgirls are important; and many busy nuns will find these short papers useful as a starting point of talks to their classes. They are cheerful pages, bearing the impress of an experienced and sympathetic teacher.

Although the talks were orginally given in a secondary school, they should be useful to teachers in charge of sodalities or of senior girls in primary schools. It is cruel to leave the little fourteen-year-olds to step out into the world uncertain and unprepared in the ways of courtesy and attractive behaviour. True, she will not remain uncertain for long; the local cinema and magazine advertisements will teach her everything, from the most alluring way of doing her hair to the kind of soap she should always use, unless life is to be a complete failure. Surely, five minutes from the daily Christian Doctrine lesson could be used—*should* be used—to show these little women how to be courteous and charming.

It is in some such way that this book should help: Fashion, Friendship, Flowers . . . Manner, Memory, Money, Music, Marriage. . . . Only a page or so on each topic—enough to stimulate both teacher and class to a discussion on things that girls find of absorbing interest. Such discussion will do much to counteract the magazine-inspired materialism that presents life as one long effort of sex appeal. Advertisements with such appeal are banned in Russia—a fact that complacent Western leaders of thought should ponder when they grieve over their attractive adolescents dancing merrily to hell.

In the book under review there are several amusing and apposite anecdotes. One, from the pages of *Punch*: Daughter rushes into her home dragging a youth by the arm. "Hello, people!" she shouts. "I've just got engaged to this. Those in favour signify in the usual way". That was a 1930 cartoon. Society seems to have fulfilled the cartoonist's expectations. The subject of that particular talk is Reverence. The book has a good deal to say to adolescents

M.O.

Liturgy

THE RESTORED VIGIL OF EASTER.

The current number of the *A.C.R.* (p. 97) contains the decree issued by the S. Congregation of Rites on January 11th, 1952, extending the Faculty to celebrate the restored night Vigil of Easter. The decree recalls the success with which the restored vigil was celebrated last year in various parts of the world. In the reports, which the local Ordinaries were requested to send to the S. Congregation after the celebration, a number of matters were submitted to the Holy See for Its consideration. The Commission responsible for the preparation of the restored Rite was instructed by the Holy Father to examine the reports, and, after doing this, the Commission suggested that the Faculty should be renewed for three years, that certain modifications be made in the Rite, and some rules given for celebrating it. His Holiness the Pope has deigned to approve these recommendations in the present decree.

The decree also makes provision for the celebration of the restored Vigil by a Priest without sacred ministers, and as this is the arrangement which, no doubt, will be of most interest to readers of the *A.C.R.*, it is proposed to treat this form of the rite with some completeness. The rules concerning the time of the celebration, the observance of the Eucharistic Fast, etc., will be left for the moment, in order to refer to a few alterations in the Rite as celebrated last year. (Cfr. *A.C.R.*, October, 1951).

The Divine Office. Compline is omitted on Holy Saturday. The celebration of the night Vigil takes the place of Matins of Easter Sunday, and Sunday Lauds are sung in the same fashion as Vespers in the rite for Holy Saturday morning as found in the Missal. Lauds, then, consists of the antiphon: *Alleluia, alleluia, alleluia,* and Psalm 116, sung after the Communion. The celebrant immediately intones the Antiphon to the Benedictus: *Et valde mane,* and the choir continues it as in the Breviary. During the Benedictus the incensation takes place as usual, and after the antiphon has been repeated the Celebrant sings the prayer: *Spiritum nobis.* The rest is as in last year's Rite.

Blessing of the Paschal Candle. In the prayer Veniat quaesumus, for the blessing of the lighted Paschal Candle, *invisibilis regenerator accende* becomes *invisibilis regenerator intende.*

The Lessons. The *Levate,* marking the end of the period of silent

prayer following the Lessons, is now to be sung by the Deacon, not the Subdeacon. An alteration has been made to the third Lesson of the new Rite, the eighth of the Missal; the first sentence is to be omitted, and the Lesson begins: *In die illa erit germen Domini.*

The Blessing of the Baptismal Water. The sprinkling of the congregation with the blessed water is postponed until after the renewal of the Baptismal Promises. Before the Oils are poured into the Baptismal Water, a sufficient quantity is taken out, to be used later to sprinkle the congregation and the homes of the faithful. When the Blessing is completed, a procession is formed to carry the Baptismal Water to the Font. Led by the Thurifer and the Subdeacon, with the Cross, the Deacon, or acolythes, carries the vessel containing the blessed Baptismal Water. The Celebrant follows. During the procession the Canticle: *Sicut cervus* is sung. On arrival at the Font, the Water is poured into the Font, and the Celebrant says: *Dominus vobiscum,* the prayer: *Omnipotens sempiterne Deus, respice,* and incenses the Font. All return to the choir in silence for the renewal of the Baptismal Promises. Where the Baptistery is separated from the Church, the blessing of the Font may take place in the Baptistery. The Celebrant and clergy proceed to the Baptistery, but, meantime, the chanters continue the Litany of the Saints, repeating the invocations, if necessary, until the return of the Celebrant. The congregation are instructed to remain in their places.

Renewal of the Baptismal Promises. Modified rubrics require the Celebrant to lay aside the violet vestments, and put on a white stole and cope before the renewal of the Promises. One textual change is noted; instead of *et exspectans eiusdem gloriosam resurrectionem,* we now have *et celebrans eiusdem gloriosam resurrectionem.* After the Promises, the congregation is sprinkled with the water previously set aside, or, if the Font is not blessed, sprinkled with ordinary Holy Water. The vernacular may now be used everywhere for the renewal of the Promises, and not merely in places where partial use is made of the vernacular in administering Baptism. The vernacular version must be approved by the Ordinary.

The Mass. An addition to the rubrics directs that the statues be uncovered during the *Gloria in excelsis.* After the Communion, the chalice is purified and the ablutions are taken in the usual manner. The alterations for the singing of Lauds have been indicated above.

REGULATIONS.

I. THE PREPARATION FOR THE VIGIL OF EASTER.

1. During Lent, it will be beneficial to prepare the faithful, by suitable instructions, to celebrate fruitfully the sacred Vigil of Easter, and especially to renew solemnly their Baptismal Promises.

2. Accordingly, whatever is necessary to celebrate the sacred Vigil of Easter devoutly and becomingly must be prepared and determined beforehand. The sacred ministers and the other servers, both clerical and lay, particularly if they are only boys, must be diligently instructed as to their duties.

II. THE CORRECT TIME TO CELEBRATE THE VIGIL OF EASTER.

3. The correct time to celebrate the Vigil of Easter is that which is laid down in the appropriate rubrics (Tit. ii, cap. 1, n. 1); namely that which will permit the solemn Mass of the Vigil of Easter to begin about midnight'.

4. If, however, the local Ordinary judges that, for public and grave reasons, it is not possible to celebrate this Vigil in certain churches at the prescribed time, then, the Faculty is given Him, to allow, after mature consideration of all the circumstances, the sacred celebration to be anticipated in those churches, but not earlier than 8 p.m.

III. THE RITE TO BE OBSERVED IN CELEBRATING THE VIGIL OF EASTER.

5. In places where a sufficient number of sacred ministers is available, the Vigil of Easter should be celebrated solemnly, according to the rubrics set down in the Ordo for Holy Saturday.

6. In those places, however, where there are not sufficient sacred ministers, the special rubrics inserted in the appropriate places of the Ordo for Holy Saturday should be observed.

7. Lastly, when the sacred Liturgy is performed in the morning of Holy Saturday, the Ordo as set down in the Roman Missal is to be followed in every respect.

IV. REMARKS ON CERTAIN RUBRICS OF THE VIGIL OF EASTER.

8. It is permissible to prepare beforehand, in colour or in some other visible fashion, the marks which must be made on the Paschal Candle by the priest with a stilus.

9. It is fitting that the candles, which are held by the clergy and the faithful, should remain lighted during the singing of the Exsultet and during the renewal of the Baptismal Promises.

10. The vessel in which the water is blessed may be suitably decorated.

11. This section deals with the conferring of Sacred Orders during the Vigil celebration.

12. In churches in which the restored Vigil of Easter is celebrated, it is permissible, on the Vigil of Pentecost, to omit the lessons or prophecies, the blessing of the Baptismal Water and the Litanies, and to begin Mass, even though It may be conventual, solemn or sung, at the Introit: *Cum sanctificatus fuero,* as set down in the Roman Missal for private Masses.

V. THE MASS, HOLY COMMUNION, AND THE EUCHARISTIC FAST.

13. Priests who offer the Mass of the restored Vigil of Easter may celebrate Mass on Easter Sunday; and even two or three times, if they have an indult.

14. The faithful who assist at the Mass of the Vigil of Easter, provided it is celebrated at the correct time, that is after midnight, fulfill their obligation to hear Mass on Easter Sunday.

15. Local Ordinaries Who Themselves wish to celebrate the sacred Vigil of Easter, may, but are not bound to celebrate Pontifical Mass on Easter Sunday.

16. Holy Communion may be distributed to the faithful on Holy Saturday only within the solemn Mass, or immediately after It (Can. 867).

17. 'Since it is not lawful for anyone to receive Holy Communion, who has already received It on the same day' (Can. 857), those who receive Holy Communion on Holy Saturday morning may receive It again in the Mass of the Vigil of Easter, when this is celebrated at the correct time, that is after midnight, but not, when, according to the rule laid down in n. 4, the Mass is celebrated before midnight. Moreover, those who receive Holy Communion after midnight within the Mass of the Vigil of Easter, may not Communicate again on Easter Sunday morning.

18. In regard to the Eucharistic Fast, the following rules are to be observed:

a) Priests who celebrate the Vigil of Easter at midnight, as also the faithful who receive Holy Communion at It, must be fasting from at least 10 p.m. When, in a special case according to rule n. 4, the sacred Vigil is anticipated before midnight, the fast must be observed from at least 7 p.m.

b) Priests, who offer the vigil Mass at midnight and who wish to celebrate Mass again on the following morning, may take something 'per modum potus' after the night Mass, provided that they observe the Eucharistic Fast for at least one hour before they begin the second Mass on Easter Sunday morning, without prejudice to particular indults that may dispose otherwise.

19. The Lenten fast ceases at midday on Holy Saturday (Can. 1252), even when the restored Vigil of Easter is celebrated.

VI. THE SOLUTION OF SOME DIFFICULTIES.

20. In places where it has been customary to bless the homes on Holy Saturday, the local Ordinaries will arrange to have the blessing given, by the Parish Priest or by other Priests exercising the cure of souls, at a more opportune time.

21. Where the custom prevails for the faithful to approach the Sacrament of Penance in large numbers on Holy Saturday evening or Easter Sunday morning, let the Parish Priest endeavour to persuade them, at a suitable time, not to all flock to Confession on the same day. Besides, much greater benefits will result, if the confessions are distributed over several days.

22 & 23. These rules deal with the ringing of bells and the observing of certain popular customs.

* * * *

THE CELEBRATION OF THE VIGIL OF EASTER BY PRIEST WITHOUT SACRED MINISTERS.

PREPARATIONS. A small fire is prepared outside the door of the church, in the porch, or even inside the church, in the place, namely, where the people can best follow the sacred rite. Nearby is set a table, covered with a white cloth. On the table is placed the Paschal Candle; a silver dish with the five grains of incense for the Paschal Candle; a stylus; holy water and sprinkler; white stole and dalmatic; a taper and a candle; thurible and incense boat; a Missal or Ordo Sabbati sancti.

The altar cloths are placed on the altar, as also the candles, but these are not lit until the beginning of Mass. The tabernacle is not veiled. The Missal and stand, altar charts, and vases of flowers, if these are used, are prepared in a concealed and convenient place. A stand for the Paschal Candle is set in the centre of the sanctuary, and a little to the epistle side of it is placed a lectern, covered with a white veil.

The permanent stand for the Paschal Candle is near the altar on the Gospel side.

On the Credence table is the book containing the *Exsultet;* the cruets, finger bowl, and finger towel; the bell. It may be necessary to provide a second table with the requisites for the blessing of the Baptismal Water. These will include two towels; a vessel to hold the water for the sprinkling of the congregation and a sprinkler; a vessel with which to fill this smaller vessel at the appropriate time; the holy-oil stocks containing the Oil of Catechumens and the Chrism; a dish with the pieces of cotton wool and bread; a jug of water and a dish for washing the hands. Close at hand should be the vessel containing the water to be blessed. This vessel must be large enough to hold sufficient water to fill the Baptismal Font after the amount required for the sprinkling of the congregation and the blessing of the homes has been taken out. It is permissible to decorate this vessel in a suitable fashion.

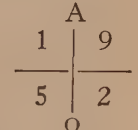
In the sacristy the vestments are prepared. Four surplices for the servers (a fifth server will be required to hold the book during the blessing of the new fire, if there is no lectern): amice, alb, cincture, violet stole and cope; a white stole and cope to be worn during the renewal of the Baptismal Promises; the white vestments for the Mass, together with the chalice and ciborium; the processional Cross.

THE BLESSING OF THE NEW FIRE. At the appointed time (cfr. Rules 3 and 4 above) the Celebrant and servers vest in the sacristy. The Celebrant vests in amice, alb, cincture, violet stole and cope. Meantime the new fire is lit. The procession goes to the new fire in the following order: first server with hands joined, the third server carrying the Cross, then the Celebrant, wearing biretta and with hands joined, and accompanied by the second and fourth servers, who hold the ends of the cope as they walk beside him. If the procession passes the High Altar, all genuflect, except the Celebrant, who removes his biretta and bows profoundly. On arrival at the fire, the cross-bearer stands with his back to the door or altar, and the figure on the Cross facing the Celebrant. The people stand in a semicircle around the new fire and the ministers. The Celebrant, facing the Cross and reading from the book held by a server, if there is no lectern, begins the blessing, saying: *Dominus vobiscum* and the first of the three prayers found in the Missal, then he sprinkles the new fire three times, saying nothing. The first server, who now becomes the thurifer, takes the charcoal from the fire and places it in the thurible and presents the thurible to the Cele-

brant, who puts on incense and blesses it in the usual manner. The Celebrant then incenses the new fire three times.

THE BLESSING OF THE PASCHAL CANDLE. After the blessing of the new fire, the fourth server brings the Paschal Candle, and, holding it, stands in front of the Celebrant. The second server takes the stylus and the dish with the grains of incense. The Celebrant, with the stylus, traces a cross between the holes made for the grains of incense, then the letters Alpha and Omega, and the numbers of the current year, while reciting the following formula, in the manner indicated:

1) Christus heri et hodie (tracing the upright arm)
2) Principium et Finis (tracing the transverse arm)
3) Alpha (tracing *Alpha* above the upright arm)
4) et Omega (tracing *Omega* below the upright arm)
5) Ipsius sunt tempora (tracing 1 in top left hand angle of cross)
6) et saecula (tracing 9 in top right hand angle of cross)
7) Ipsi gloria et imperium (tracing 5 in lower left hand angle of cross)
8) per universa aeternitatis saecula. Amen. (tracing 2 in lower right hand angle of cross.



If the grains of incense have not been previously blessed, the Celebrant sprinkles them with holy water and incenses them three times, saying nothing. He then inserts them in the Paschal Candle as indicated while saying:

1) Per sua sancta vulnera
2) gloriosa
3) custodiat
4) et conservet nos
5) Christus Dominus. Amen.

The second server hands to the Celebrant the taper, lighted at the New Fire, with which he lights the Paschal Candle while saying:

Lumen Christi gloriose resurgentis
Dissipet tenebras cordis et mentis.

The Celebrant immediately blesses the lighted candle, saying: *Dominus vobiscum. Oremus. Veniat, quaesumus* (the prayer for the blessing of the five grains of incense as in the Missal, but the words *super hunc incensum cereum* are substituted for *super hoc incensum,* and *intende* for *accende.*

The rubrics direct that all the lamps in the church should be extinguished at this time, while this refers only to lamps employed for liturgical purposes, nevertheless it is becoming to limit other lights to those necessary for illumination.

THE SOLEMN PROCESSION AND THE *EXSULTET*.

Assisted by the second server, the Celebrant removes the violet cope and stole, and puts on the white stole and dalmatic. Incense is placed in the thurible and blessed as usual. The Celebrant receives the lighted Paschal Candle from the server and the procession is formed as follows: thurifer, Cross-bearer, the Celebrant carrying the Paschal Candle, then the servers and the people. The second server carries a candle which he will light later for the Celebrant. Meanwhile the violet cope, stole, and the Celebrant's biretta are carried to the sedile by a sacristan or a server not otherwise occupied. When the procession enters the church, the Celebrant stands and raises the Paschal Candle and sings: *Lumen Christi,* to which all reply: *Deo gratias,* genuflecting towards the Paschal Candle. The second server lights a candle from the Paschal Candle for the Celebrant. Proceeding to the centre of the church, the Celebrant sings in a higher voice: *Lumen Christi,* and all, genuflecting as before, reply: *Deo gratias.* The server lights a candle from the Paschal Candle, and the candles of the servers are lit. The procession continues to the centre of the sanctuary, where the Celebrant sings, in a still higher voice, the third *Lumen Christi* and all reply as above. The second server lights a candle from the Paschal Candle and carries it to light the candles of the people. All the lamps of the church are lighted, as also the lights. The Celebrant places the Paschal Candle on the small stand prepared in the centre of the sanctuary and then goes to the Credence table. The Cross-bearer stands on the gospel side, facing the Candle, the thurifer on the epistle side, the other servers on one side and the other.

Having received the book containing the *Exsultet* at the credence table, the Celebrant kneels at the foot of the altar and says: *Jube, Domine, benedicere. Dominus sit in corde meo, et in labiis meis: ut digne, et competenter annuntiem suum paschale praeconium. Amen.* He goes to the lectern by the Paschal Candle, places the book on it, and incenses the book. Then he walks around the Candle in the form of a circle and incenses it. While the *Exsultet* is being sung all stand and hold the lighted candles in their hands. As he sings the *Exsultet* the Celebrant should face the Paschal Candle, having the altar on his right

and the body of the church on his left. After the incensation the thurifer takes the thurible to the sacristy and returns to his place.

The *Exsultet* is sung, without interruption, as in the Missal, except the concluding portion for the Emperor, for which is substituted the following: Respice etiam ad eos, qui nos in potestate regunt, et ineffabili pietatis et misericordiae tuae munere, dirige cogitationes eorum ad iustitiam et pacem, ut de terrena operositate ad caelestem patriam perveniant cum omni populo tuo. Per eundem.

THE LESSONS. After the *Exsultet,* the Celebrant goes to the sedile, and assisted by the second server, removes the white dalmatic and stole, again puts on the violet stole and cope, and returns to the lectern to read the Lessons, in the same position as he sang the *Exsultet.* Meanwhile the Cross-bearer puts away the Cross. The servers and people all sit and listen while the Celebrant reads the Lessons. If a cleric in the Order of Lector reads the Lessons, the Celebrant remains seated at the sedile. The Lessons are read without any title, nor is *Deo gratias* answered at the end. The prayers after the Lesson or Canticle are said in the following manner: all stand, the Celebrant says: *Oremus Flectamus genua*; all kneel with the Celebrant and pray silently for a short time until he says: *Levate,* when all stand while he recites the prayer. The Lessons read are the first, fourth, eighth, and eleventh, with their respective prayers and Canticles, as set down in the Roman Missal. The eighth Lesson of the Missal, however, is begun at the words: *In die illa erit germen Domini.*

THE FIRST PART OF THE LITANY. When the Lessons are finished, the Celebrant kneels on the bottom step of the altar while the first part of the Litany of the Saints is sung. The Litany is sung by two chanters, or, in their absence, by the Celebrant himself, as far as the invocation: *Propitius esto,* and is not doubled. All kneel and sing the responses.

THE BLESSING OF THE BAPTISMAL WATER. While the Litany is being sung, the servers make the necessary preparations for the blessing of the Baptismal Water. The vessel containing the water to be blessed is placed in the centre of the sanctuary, in front of the Paschal Candle, and in view of the people. For convenience sake it might be advisable to place the vessel on a small stand or table. The Cross-bearer takes the Cross, and the thurifer goes to the sacristy to bring the thurible and incense-boat. At the end of the Litany, the Celebrant proceeds to the centre of the sanctuary and stands facing the

vessel of water which is to be blessed, having the Paschal Candle on his right, and the Cross-bearer on his left. The Missal is placed on a stand or held by a book-bearer. The blessing is given as set out in the Missal, with the exception of the initial Canticle *Sicut cervus,* and the sprinkling of the people after the Preface, which are both omitted. The second and fourth servers stand at the right and left of the Celebrant, who begins: *Dominus vobiscum,* followed by the prayer *Omnipotens sempiterne Deus, adesto.* After the words *gratiam de Spiritu Sancto* of the Preface, he divides the water in the form of a cross, with his right hand, and immediately wipes his hand with a towel offered by the second server; after the words *non inficiendo corrumpat* he touches the water with his right hand and dries it as before. At the words *Deum vivum, Deum verum, Deum sanctum* the Celebrant makes three signs of the Cross over the water, not touching it. After the words *super te ferebatur* he divides the water and throws a little water towards the four points of the compass, east, west, north, south, in that order. The words *Haec nobis praecepta* are read in a lower tone. After *tu benignus aspira* the Celebrant breathes three times, in the form of a cross, over the water. The Celebrant then takes the Paschal Candle and plunges it a little into the water, saying: *Descendat in hanc plenitudinem.* He does this three times, each time plunging the Candle a little deeper and repeating the same words in a higher tone. On the third occasion he holds the Candle in the water, and breathes three times over the water, in the form of the greek letter Psi, as indicated in the Missal, then he continues *Totamque.* He takes the Candle from the water and hands it to the server, who wipes it and replaces it in its stand. When the Preface is concluded the second server fills a vessel with water to be used for the sprinkling of the people and the blessing of the homes and other places. The Celebrant pours the Oil of Catechumens and the Chrism into the water, separately, then both together, saying meantime the appropriate prayers. He mixes up the Oil and the water with his right hand, and then wipes his hand with the cotton wool offered by the second server, and washes and dries his hands with the water and bread brought by the fourth server.

The Baptismal Water, having been blessed, is carried in procession to the Baptistery. The order of the procession is: thurifer, Cross-bearer, servers, then one or two servers carrying the Baptismal Water, and the Celebrant. The Paschal Candle remains in its place in the centre of the sanctuary. During the procession the Canticle *Sicut*

cervus, omitted at the beginning of the blessing, is sung, or recited by the Celebrant if there are not chanters. On arrival at the Font, the Baptismal Water is poured into it, and the Celebrant says: *Dominus vobiscum* and the prayer *Omnipotens sempiterne Deus, respice.* Incense is put into the thurible and the Celebrant incenses the Font. All return to the sanctuary, in silence, for the renewal of the Baptismal Promises.

THE RENEWAL OF THE BAPTISMAL PROMISES. After the blessing of the Baptismal Water, or, if this does not take place, immediately after the first part of the Litany of the Saints, the Celebrant goes to the sedile and removes the violet cope and stole, and vests in a white stole and cope. He then passes to the centre of the sanctuary, between the altar and the Paschal Candle, and having put incense into the thurible, he walks around the Candle and incenses it. Standing in the centre of the sanctuary, or in the pulpit, the Celebrant begins the renewal of the Baptismal Promises according to the formula given. This may be recited in the vernacular, provided the translation is approved by the local Ordinary. The following is a translation of the text:

On this most sacred night, dearly beloved brethren, our holy Mother the Church, contemplating the death and burial of our Lord Jesus Christ, keeps vigil in gatitude for His love; and celebrating His glorious Resurrection she rejoices with exceeding gladness.

Since, as the Apostle teaches, we are buried together with Christ by baptism unto death; so, as Christ is risen from the dead, we also should walk in the newness of life. We know that our old man is crucified together with Christ in order that we may be slaves of sin no longer. Let us consider, then, that we are dead to sin but alive unto God, in Christ Jesus our Lord.

Wherefore, dearly beloved, at the conclusion of the exercises of Lent, let us renew the promises of our holy Baptism, by which we long ago renounced Satan and his pomps and the world, the enemy of God, and promised to serve God faithfully in the Catholic Church.

Therefore:

Priest: Do you renounce Satan?
People: We do renounce him.
Priest: And all his works?
People: We do renounce them.
Priest: And all his pomps?
People: We do renounce them.

Priest: Do you believe in God, the Father almighty, the Creator of heaven and earth?

People: We do believe.

Priest: Do you believe in Jesus Christ, His only Son, our Lord, Who was born and who suffered for us?

People: We do believe.

Priest: Do you believe in the Holy Ghost, the holy Catholic Church, the communion of Saints, the forgiveness of sins, the resurrection of the body and life everlasting?

People: We do believe.

Priest: Let us now beseech God together, as our Lord Jesus Christ taught us to pray:

People: Our Father . . . .

Priest: May the almighty God, the Father of our Lord Jesus Christ, Who begot us again of water and of the Holy Ghost, and Who granted us pardon of our sins, keep us by his grace in the same Jesus Christ, unto life everlasting.

People: Amen.

The Celebrant sprinkles the people with the blessed water set aside during the blessing of the Baptismal Water, or, if the blessing of the Baptismal Water did not take place, with ordinary Holy Water.

THE SECOND PART OF THE LITANY. The Chanters immediately begin the second part of the Litany of Saints, commencing at the invocation *Propitius esto,* and continue until the end. All kneel and make the responses, the Celebrant, with head covered, and servers, however, proceed to the sacristy to vest for Mass. If there are no chanters, the Celebrant returns to the foot of the altar and continues the Litany as above. At the conclusion of the Litany, the Celebrant and servers go to the Sacristy to vest.

Meantime, the Paschal Candle is placed on its stand at the Gospel side of the altar, and the altar is prepared for the solemn Mass. The candles are lit and flowers put on the altar. The sacristan prepares the chalice on the altar.

THE SOLEMN MASS OF THE VIGIL OF EASTER. The Mass of the Vigil of Easter is celebrated as in the Roman Missal, as indicated below. At the end of the Litany the chanters begin the *Kyrie eleison* solemnly as usual. The Celebrant, wearing biretta, and servers, meanwhile, come to the altar. All genuflect, except the Celebrant, who bows profoundly and, without saying the Psalm, *Iudica, me, Deus* or

the *Confiteor,* he ascends immediately to the altar, kisses it, and incenses it in the usual manner. After the *Kyrie eleison* the Celebrant intones the *Gloria in excelsis,* and the bells are rung and the statues and images uncovered. The *Alleluia* is sung by the Celebrant three times after the Epistle, each time in a higher voice, and repeated, in the same tone of voice, by the choir. The Creed is not said, nor the *Agnus Dei.* After the Communion the Celebrant purifies the chalice and receives the ablutions in the usual way.

For Lauds of Easter Sunday is sung the antiphon *Alleluia, alleluia, alleluia,* and Psalm 116, *Laudate Dominum, omnes gentes,* and the antiphon is repeated. The capitulum, hymn and verse are omitted, and the Celebrant intones the antiphon to the Benedictus: *Et valde mane,* and the choir continue: *una sabbatorum, veniunt ad monumentum, orto iam sole, alleluia* (as in the Breviary or Antiphonary, for Easter Sunday). The *Benedictus* is sung, with *Gloria Patri* at the end, and the altar is incensed. When the antiphon has been repeated, the Celebrant sings: *Dominus vobiscum* and the prayer *Spiritum nobis, Domine,* as in the Missal. He then goes to the centre of the altar, kisses it, and, turning to the people, sings: *Dominus vobiscum, Ite missa est, alleluia, alleluia.* The Celebrant says the *Placeat* and gives the Blessing as usual, but the Last Gospel is not read. After the blessing, the Celebrant bows to the Cross, goes to the foot of the altar, and all genuflect and return to the Sacristy.

P. L. MURPHY.

Homiletics

THE GOOD SHEPHERD.

The attitude adopted by the Pharisees towards the man who was born blind and who was cured of his blindness by Our Divine Lord was typical. In their obstinancy they cared naught for this manifestation of Christ's divine power, but sought only to retain their authority over the people of Israel. They had cast the man out of the synagogue for daring to assert that Christ could not have cured him were He not from God—'If this man were not from God, he could do nothing'. The eternal salvation of the poor man mattered little to them. How different was the love of Christ for all men and His desire that all men should be saved through Him? To impress this truth upon the minds of His hearers, Our Divine Master, following His usual practice, drew upon their everyday experience, in the simple scene of the shepherd and his flock of sheep.

The Scriptures are full of references to shepherds and their flocks. The Patriarchs of the Old Testament were shepherds. The people, to whom Jesus spoke, would have known, too, that King David was the shepherd-boy who slew Goliath, the Philistine giant. God Himself is referred to in the Psalms as the Shepherd Who leads His flock to green pastures and defends them with His club and staff. The shepherd tending his flock was a common sight in Palestine. The flocks were frequently small and owned by the shepherd. At times, however, the more prosperous land-owners had to employ men as shepherds. Needless to say, these men did not have the same incentive to defend the sheep in times of danger and attack. The shepherds, for a great part of the year, passed the night as well as the day in the open fields. At night, the flock was gathered into some hillside cave or into an enclosure, constructed of stone walls surmounted by briars, and having in one corner an entrance, sufficiently large to admit the sheep one by one. The shepherd himself would sit at the entrance ready to defend the sheep against the attacks of wolves or thieves. Sometimes more than one flock would be sheltered in the same enclosure, and in the morning each shepherd would come and call his sheep, oftentimes by name, and they would run to his side, with the same alacrity with which they would flee at the sound of a stranger's voice. Then, led by the shepherd, the flock would set out in search of the day's grazing. The companionship between the

shepherd and his flock will serve well as an illustration of the love of the Divine Saviour for all men.

I am the good shepherd. The good shepherd giveth his life for his sheep. In contrast to this generosity we have the conduct of the 'hireling, whose own the sheep are not'. He sees the wolf coming and flees and leaves the sheep to be killed. It is not reasonable to expect that a shepherd should be prepared to lose his life in defence of his sheep. There is no parity between the life of a man and the life of an animal without an immortal soul. But the example serves only to stress the love of Christ, the Divine Shepherd, Who did actually lay down His life for His sheep to defend them against the attacks of one more ravenous than any wolf, namely, the devil. Our minds will pass immediately to Calvary, where Christ hangs upon the Cross wounded for our iniquities and bruised for our sins. 'All we like sheep have gone astray and the Lord hath laid on him the iniquity of us all'. The love of God and of men that filled the heart of the Incarnate Word, made Him obedient even unto the death of the Cross in order to deliver us from sin and from the power of the devil. 'Greater love than this no man hath, that a man lay down his life for his friend'. The love of Christ embraces all men, even those, who, like the wayward sheep, stray far from the flock and become entangled in sin. Jesus has proclaimed the will of His heavenly Father that no man should perish, and has likened Himself to the devoted shepherd who will leave the flock to go in search of the lost sheep. A deeper appreciation of this love of Christ for us is a most efficacious means of leading us to an ever-growing love of Him. In turn, the image of the good shepherd is an ideal symbol of this love as, indeed, the christians of the early centuries have taught us by the frequency with which they represented Our Lord in their works of art as the Good Shepherd, leading His sheep or bearing on His shoulders the sheep that had been lost.

The good shepherd will defend his sheep in the hour of danger, but his interest in the sheep is not confined to such extremes, at all times he hath a care for his sheep. Throughout the day, the experienced eye of the shepherd will be continually on the alert to discover some choice pastures and to find the clear stream, at which the thirsty sheep may be refreshed. Under this careful attention, the sheep will prosper. So it is with us, not only has Christ redeemed us by His death, but by that same death He has merited for us the graces necessary to sustain and strengthen the supernatural life of our souls. These graces come to us

through the Sacraments, and especially the Sacrament of the Eucharist, in which Our Divine Saviour has given us His own Body and Blood as the food and drink to nourish our interior life. The Good Shepherd has, indeed, a care for His sheep.

I am the good shepherd: and I know mine, and mine know me. As the Father knoweth me, and I know the Father. Christ, our Shepherd knows each one of us, with a knowledge that penetrates to the most secret corner of our hearts. He knows our thoughts and desires better than we ourselves. This knowledge of Christ is a knowledge tempered by love. Knowing us, and caring for us, He knows, too, our needs and is ever ready to pour into our souls His graces to strengthen or inspire us, according as we require them. What consolation ought we not derive from the thought that we are ever under the loving gaze of Our Divine Saviour? As Christ knew the will of His heavenly Father and sought always to do His will, so ought we continually strive to bring ourselves to a greater conformity to the will of our Divine Master. Ordinary gratitude demands that there should be some proportion between the abundance of love and care that we have received, and the efforts we make to repay it by fidelity to Christ's commands.

The parable of the good shepherd expresses most clearly the duties and obligations of all those whom Christ has called to share with Him the office of shepherd of souls. This charge falls in a special manner upon the Bishops and Priests. Theirs it is to devote themselves wholeheartedly to ministering to the needs of the flock of the Lord. They must, in imitation of the Divine Shepherd, be prepared to lay down their very life for the spiritual needs of their flock. The history of the Church records for us numerous and glorious examples of men who have been faithful to this ideal. Need we recall that in our own days the courage and fortitude of Bishops and Priests is being subjected to the most severe trials, in those countries which refuse to acknowledge the authority of God and His Church. These heroic pastors have a special claim to our prayers, that God, by His grace, may strengthen and console them in their loyalty to Him. Parents, too, may find in the parable of the Good Shepherd a lesson for them. God has given them their children to care for and to bring up in the knowledge and love of Him. The daily round of family duties may easily become monotonous and a test for the most placid temperament. But there is a motive that will do much to lighten this burden, it is the ideal of Christ, the Good Shepherd. The continuous and loving care which Christ

shows towards us in all that we do should be a model for parents in carrying out their family responsibilities. An earnest request to the Good Shepherd for assistance will not pass unheeded.

The progress that we make in the imitation of Jesus Christ, our Divine Model, is the measure of our union with God. In His life upon this earth and in His teaching, Christ has given us for all circumstances a rule of conduct which we must follow. As we move through life, endeavouring to realize this ideal, let us be ever mindful of the Good Shepherd Who seeks to guide and help us on our way.

P. L. MURPHY.

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SHORT NOTICE.

GRAMMATICA DELLA LINGUA EBRAICA, by Antonio Carrozzini, S.J. Marietti, Rome, 1950. pp. xiv-171.

This new Hebrew Grammar in Italian is intended to supply a want. As far as this reviewer knows, the Italian student did not have a good introductory Hebrew Grammar comparable say to Davidson's work in English. This work of Fr. Carrozzini's successfully meets that need. The author was a student of Fr. L. Semkowski, S.J., the well-known former professor of Hebrew at the Biblical Institute, Rome; he incorporates into this grammar, not only what he learned from his able master, but also the fruits of ten years' teaching.

It is similar, in many respects, to the abovementioned publication of Davidson. It embodies, however, a number of improvements, as, for example, a short, but good, introduction on the Hebrew language, a new system of verb classification, as well as a very practical and helpful collection of Old Testament readings, including passages from Genesis, the historical books, the Psalms, and three Messianic prophecies from Isaias. The more difficult words are analysed. All the readings are from the third Kittel-Kahle Stuttgart edition, and carry the more important accents. We believe that in comparison with Davidson's Grammar it has two important shortcomings. One is the omission of exercises on the rules of grammar expounded; the other is the absence of, what we might call, the philosophy of Hebrew Grammar, that happy ability to explain the *reasons* for word changes, etc., which is so helpful to an intelligent study of any language.

This work, of course, will have a very limited appeal in English-speaking countries; however, it can be used by those engaged in teaching in our Seminaries with advantage. H.G.D.

Notes

DR. SHEEHAN'S APOLOGETICS, THE THIRD VOLUME

The publication of the third volume of this now famous series of Apologetics and Catholic Doctrine (Sheehan's Apologetics and Catholic Doctrine, Part III, Catholic Morality, by Rev. Bernard J. Kelly, C.S.Sp., D.D.; pp. 381, 5/-, cloth 7/-; M. H. Gill & Son, Dublin), affords to the *A.C. Record* an occasion to offer a salute to the memory of its late founder and, for many years, consulting Editor, Archbishop Sheehan, Titular Archbishop of Germia. *The Australasian Catholic Record* was first founded by Cardinal Moran in 1895. After some fruitful years, and from various causes, "it passed under eclipse in 1913". From this it again emerged in 1924; this time piloted by Dr. Sheehan. It was really a new venture.

In the opening article of the first issue, "Pro Ecclesia Dei", the founder declared that the new *A.C.R.* was begun "with the purpose of providing the church in Australia and New Zealand with a permanent organ to deal with its domestic problems, to enshrine its history, to reflect its learning, to help the clergy in the pulpit and the confessional, to aid them in the general revision of theological studies, and, above all, to serve as the medium through which may be conveyed the official decisions, the doctrinal, moral, and devotional pronouncements of the Holy See".

This substantial task so hopefully proposed and so wisely set out, has, in each successive year, and in every field, been soundly and adequately achieved. The impetus of the launching was along the right lines, and in the right direction; and its continuing and substantial value to the Church in Australasia since then is the measure of its Founder's due.

The impress of the late Archbishop's mind, with its unusual scholarship, intellectual and spiritual power, is thus a goodly part of our forming traditions. Indeed, as His Eminence, The Cardinal Archbishop of Sydney, on a public occasion so kindly recalled, despite Dr. Sheehan's so unusual mental attainments, his mind and conversation, in close, personal, association, as in public addresses and occasions, was never so much concerned with the impersonal things of scholarship and human learning as with the soul's life, with prayer and our need of it,

the unseen ways of God with faltering men. He was in essence a man of God, with a profound desire always in him to bring the truths of God, in a simple way, within the range of all young and growing minds.

The late Archbishop had early received into his own capacious and sensitive intelligence a great share of the living tradition of the older world, its classical learning (he was a Greek scholar of European stature), its historical outlook, and deep and rounded evaluation of all human questions. His was the unswerving, challenging vigour of faith of his great Alma Mater, Maynooth. His, too, the tender mystical piety of the hidden Ireland of his nurturing, where, outside the stream of the world's malice (overlooked even by the Master of all evil, for he always said that the devil knew no Gaelic), the things of God, the love of Mary and of all the Blessed, the sanctities of religion and its holy gifts, (not their arid *apologia*), were received with a tremendous, an inward, joy; so that these things came to be, for a people, for a countryside, the sole unchanging delight, the one reality, the inner substance of their life and history.

Out of this came these writings, in the great tradition of the Catechists, that began with the pastoral Epistles, possessing the clear authentic note of authority, of one called to teach. Memorials they are likewise of a kindly heart and sensitive soul. Their grave simplicity and unction reflect his character; a character inwardly mild and gentle as children so readily perceived. For it was notable how, despite the strong pensive gaze and high bearing, very young children were drawn to him, and conversed with him on terms of simple ease and naturalness.

The present volume faithfully carries on what was begun in the other two. It was known that a third volume had been commenced, adding the Moral part to the course. In the preface, Dr. Kelly says "the first two chapters are in fact taken from Archbishop Sheehan's MS". The influence of his mind and literary style seems to pervade the remainder of this fine work. Volumes I and II presented to the student a close and systematised study of the truths which form the substance of the faith. In this work these same truths are again presented, but under another aspect, that, namely, of *means to* a certain end, the end of offering due honour service and worship to Almighty God, which, as St. Thomas teaches, is the matter and object of the virtue of religion, "...and thus we are ordered to God in a becoming manner", and in so subjecting ourselves, "proportioning ourselves", to God we perfect ourselves, and attain to happiness.

This, then, is the purpose of the third volume, the study of revealed truth as a means to give God the glory, honour, and reverence that are His due, wherein, alone, is our happiness; the end for which we were made. On this, God's plan for our happiness, the book is designed. The pious spirit of the author sets out this plan, Pp. 6-7.

"God wishes each one of us, fallen children of Adam, to arrive at happiness here on earth, and in eternity, through Our Lord and Redeemer, Jesus Christ, and through His Blessed Mother. The grace of God comes to us through Jesus and Mary. Grace makes true happiness possible. We can be happy only by possessing grace. I achieve happiness by grace. The man who lives under the influence of grace comes to recognise more and more the majesty of God and to pay tribute to it in his soul. The more God is known the greater the glory he receives from men and the more happy men are: for it is in the life of grace that their only happiness consists . . . We should therefore make every effort to grow spiritually. Otherwise, we shall go into eternity undeveloped, if we do not incur the terrible misfortune of losing the life of grace altogether through our neglect or malice."

Words holding the sum of all man owes to God, viewed from the light of reason upwards to the supreme illumination of the soul by the Holy Spirit. They enclose the full range of the moral virtue of religion. It is a more serious, a more personal, view of the study of revealed truth than is ordinarily placed before the student.

The treatment, however, compared with the two earlier volumes, is less technical and runs with greater simplicity and ease even for the casual reader, while containing the substance of the matter fully. In this regard it is however disputable whether a book needed for young minds should dispense with these pedagogical aids to memory and to discerning the relative importance of the different sides of the same question, used so helpfully in the previous volumes. As against this, however, there is an even greater clarity of exposition than in Volumes I and II. One may here venture to say that this work seems destined to have a wider and more mature range of readers than the senior or leaving classes for whom it is intended: (no mind younger than that stage could be regarded as ready for it.) Certainly the author's clear and efficient chapters on Law, Divine and Human, followed by that on the Moral Act could serve as text and guide for minds older than secondary school students, while well adapted to the latter's capacity.

The general treatment and exposition of the subject matter is of a uniform excellence and this is especially true of certain questions which one may call practical and up-to-date; such as the nature of membership of the Mystical Body; and Confirmation and Catholic Action, of which the author gives satisfactory notions. The outline of the Sacrifice of the Mass and the Blessed Eucharist is simple and effective, together

with a very good account of the conditions for the valid hearing of Mass and the conditions excusing from attendance. Other points of exposition which are presented in a surprisingly fresh and interesting manner, are the account of the Gifts and Indwelling of the Holy Spirit; Spiritualism; Superstition; the aptly-named section, The Temporal Care of Children; an essay all to itself on the virtue of Patriotism; and an admirable setting out of the matter of the sixth and ninth commandments. The author's wish, referred to in the preface, that this book might serve as a supplement to Vols. I and II is soundly fulfilled, especially in the parts dealing with the Blessed Eucharist and the Sacrifice of the Mass.

While praising the clarity and perfection of the form of this work, we feel we must also offer a few comments, in, we hope, constructive criticism. The text, especially in certain particulars, e.g., some of the commandments, should be more incisive, less discursive in form, with far closer consideration of actual sins, and occasions of sins. Most of those given are rather mildly academic. Moral problems meet people, nowadays, young and old, with a pointed, and indeed, agonizing intensity and sharpness. Clear, brief, and incisive, needs be the required direction. Dealing with the fifth commandment, there is no reference whatever to the form of life-taking, which is one of the most horrible and widespread of present-day social crimes. It may be said that this should not, fittingly, be discussed in a manual destined for young minds. With this we disagree. The minds in question, are the minds of adolescents. The Holy Father's recent most luminous and infallible teaching on the question of infanticide has been brought by the world's press to the minds of newspaper-readers, young and old, the whole world over. Perhaps the next edition will remedy this;—having in mind that Dr. Kelly's heritage of readers live in a far other spiritual climate than that of the schools and convents of rural Ireland.

Again, brief as the text may seem to be, it could be still briefer (six pages and a half on Restitution; two and a half pages on Almsgiving!) so that the significant teaching may the more surely be grasped and committed to memory; not softly diffused through a succession of charming little sermons—which, however, good—do make the task of covering the ground, and mastering the facts, a little harder and more protracted, and the knowledge so resulting a little vaguer. Also, for practical uses and references, a glossary and, or, index are really essentials in a work of this kind. One more grumble. In Ecclesiastical Burial—doctrinal ground for it could be briefly added.

The recurrence on so very many pages of reference to those exalted persons, "the theologians", is a little tiresome, and now, one may say, not the fashion; e.g., "theologians say", "theologians disagree", "it is disputed among theologians". Youth might, erroneously, of course, get the impression that "the theologians" are the *fons et origo* of sacred knowledge, the final court of appeal. Young readers will not be aware that the poor theologians are just heavy-handed quarrymen, laying bare foundations and abutments that are our possession from the beginning, and this here and there only. Points disputed by theologians need rarely enter into such texts. On many important questions, in which dispute was hitherto possible, we have now the explicit teaching of the Teaching Authority of the Church (e.g., infanticide, just mentioned); whether in solemn form, or in the ordinary and daily Magisterium of the Church's life, or in the explicit teaching of the Supreme Pastors in the exercise of the supreme powers of their Teaching Authority. "This sacred office of Teacher in matters of faith and morals must be the proximate and universal criterion of truth for all theologians" ("Humani Generis"). Again, "the deposit of faith", which becomes in such a connection as this—that which is to be taught to the faithful", Our Divine Redeemer has given for authentic interpretation not to each of the faithful, not even to theologians, but only to the Teaching Authority of the Church". (ibid.)

The late Archbishop Sheehan, in the first two volumes of the series, anticipated this by opening each chapter with an explicit, large-print, outline, relative to each, entitled: The Solemn Teaching of the Church. This, of course, cannot be so aptly done in a Moral treatise, but something of the kind is indicated, to show the source and sanction of that which, in the church, is taught in morals as well as in faith.

But that to which we are here referring has been brought clearly and unmistakeably to our minds only since this book was published, or contemporaneously with it, in the resounding Encyclical of His Holiness, Pius XII, "Humani Generis", 12th August, 1950; a document of the profoundest significance and warning. Its inner meaning stresses, and calls vivid attention to, the sole source, on earth, of truth in faith and morals—the living Magisterium. Indeed, this is most resplendently fulfilled in the present extraordinary pontificate. For it is scarcely an exaggeration to say that since the first Pentecost rarely has there been a so extraordinary and fruitful exercise of that Infallible Office, as in the teaching and definitions of the present Holy Father.

Here, on the whole, is teaching of an excellence and unction that is rare; the outcome of the so fruitful and distinguished school of sacred learning in which the author has been formed (and to which also the late Dr. Sheehan attributed the inspiration to begin his works in the teaching of religion). One might express here the hope that this clear stream of splendid teaching may not be clouded in the young mind by dull and spiritless instruction. In imparting the spirit and content of the volume, of any such volume, Catholic teaching reaches the highest, most significant, point of its effort; that for which we erect the whole fabric. In a recent address, the Holy Father, speaking of the art of education, declared it to be: "the art of adapting oneself to the age, temperament, character, capacity, needs and just aspirations of the student....it consists, in addition to methodical exposition of doctrine, in seeing and causing all things to be seen in the light of divine truth". And this, it is but just that we profess it, is the normal inspiration and attitude in teaching in all our wonderful schools and convents throughout this wide land.

For the student who has gone carefully through the teaching of the church in the detailed exposition of the two previous volumes, it will be profoundly helpful and salutary to go over the field again in the light of his own personal obligation and need to grow in the life of grace, to grow up spiritually, to attain to, or begin, happiness. To this end Volume Three is most suitable. It will not dismay, or confuse, or tire the young mind. It will, one may venture to say, entice, by reason of its ready clearness and earnest spirit, to further acquaintance and reflection; even those not young, or students. One may regard it not alone as an excellent text for the secondary school student, a roof on the edifice of his christian knowledge. It is also a book for the home, for the mantlepiece, for the traveller, for those needing advice and guidance in moral questions that are, seemingly, the only ones that, in the sphere of religion, trouble people nowadays; and trouble many profoundly. It is a valuable book, worthy of its beginnings, of its inspiration, and, we hope, of the wide use that awaits it.

M. F. TOAL.

Book Reviews

UNLESS SOME MAN SHOW ME, by Alexander Jones, S.T.L., L.S.S. Sheed and Ward, London, 1950, pp. 162.

Fr. Jones is a scriptural scholar of repute. For many years he has occupied the chair of Sacred Scripture in Upholland College, England; in the new, one, volume, "A Catholic Commentary on Holy Scripture" —a real tribute to Catholic biblical scholarship—scheduled to appear within the next few months, the commentary on St. Matthew's gospel is the work of Fr. Jones. To his scriptural knowledge and qualifications, he adds a delightful dose of unusual literary talent, to give the "average reader" a series of most instructive, entertaining, and readable essays about certain important principles of scriptural interpretation, particularly as applied to some difficult Old Testament questions. This book will be the Philip for many an Ethiopian who wants to be shown something about God's word.

The book contains seventeen chapters. After indicating the true significance of the O.T., which led to Christ and found its fulfilment in Him, the Catholic doctrine of Inspiration is outlined. For those who imagine that Old Testament interpretation is child's play, the author points out by two examples—the Crossing of the Red Sea and the Fall of the Walls of Jericho—the necessity of extensive study and learning if the sacred writer's meaning is to be discovered. The author's suggested interpretation of the Crossing is ingenious, even if far-fetched. There follow three chapters on the all important matter of literary forms, rightly stressed by Pius XII as the key which opens the lock of so many Old Testament secrets. Only an understanding of the literary form used by the sacred author can enable us to understand "the truth of the substance". The principle just enuntiated is then applied to the Canticle of Canticles, that Old Testament teaser, which is understood as an allegory after the manner of Fr. Jouon's solution, and to the Book of Jonas. Is the story of Jonas history or parable? In an excellent chapter, in which Fr. Jones is in turn defender and prosecutor for both possibilities, we become convinced, if conviction is necessary, that literary forms are neglected or disregarded at the cost of not discovering the true and genuine meaning intended by the sacred writer. The next five chapters covering some of the problems arising from the early chapters of Genesis should be widely read. These chapters could be shown with

great profit to our Catholic university students who are so often given completely wrong ideas on this matter by professors who have not the slightest idea of what Moses was about when he wrote Genesis. The literary form of the first two chapters is indicated, and then the contents of the form explained. There are chapters on Evolution and Genesis, the Serpent and Original Sin. A most important essay entitled "And God said unto Moses" emphasises the truth that those words do not necessarily mean divine dictation, but only toleration and baptism of existing customs in accordance with St. John Chrysostom's famous principle of "condescension". This essay, along with the last three of the book, were written "with an eye on our Jewish friends, the 'kinsmen', whom St. Paul mourned and for whom God waits". It is a valuable and sympathetic contribution to the "Jewish question".

A misprint appears on p. 24, all the more unfortunate because of the context—44 B.C. is indeed a mistake!

It is the hope of this reviewer that the general acclaim accorded to this book will induce Fr. Jones to give us many more.

H.G.D.

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THE GOSPEL IN SLOW MOTION, by Monsignor Ronald Knox. Sheed and Ward, London, 1950, pp. 182.

Those readers who enjoyed Mgr. Knox's "The Mass in Slow Motion" and "The Creed in Slow Motion" will welcome this third and last of the "Slow Motion" series. It contains a selection of sermons on the Epistle, and Gospels of the day preached to the same war-time schoolgirls, who made up the fortunate congregation at the author's sermons on the Mass and the Creed.

The reader of this book, like the schoolgirls, will be delighted with these instructions, so full of wit and wisdom, and so packed with practical, solid, doctrine and resolutions. It must have been as difficult for the girls not to listen to Mgr. Knox, as it is for his reader to put down the printed sermons once begun. What insight into human nature is revealed in the sermon entitled, "The Weed Killer," based on the parable of the weeds and the wheat, and what new understanding one gains about St. Luke's story of the returned unclean spirit in the chapter. "The devil goes house-hunting"! Here and throughout the book, we have the master story teller and teacher of Christian truth at his best.

Many a Catholic, and others, too, whether young or not-so-young, will be made happy and helped by owning and reading this charming book.

H.G.D.

HOLY WEEK. Burns Oates & Washbourne, London, 1951. Pp. 352. 6/- (stg.).

It is with pleasure that we announce the publication of a Holy Week book, with the complete ceremonial from Palm Sunday until Easter Day, embracing such functions as Tenebrae, Blessing of the Holy Oils, and the Maundy (Washing of the Feet).

The particular point of interest in this publication is the English translation by Mgr. Ronald Knox. Side by side, we have the various prayers in Latin and English. Mgr. Knox's translation makes more intelligible the Psalms (e.g., Tenebrae) and prayers throughout the various ceremonies.

The contents embrace an excellent article, in the foreward, by Adrian Fortescue, on the functions of each day. Sub-headings in each day's ceremonies make a clearer understanding of the component parts of the whole function; in the Liturgy of Good Friday, for example, the Litanical Prayers (prayers of intercession) are enumerated: "For those in affliction and danger", etc.

Towards the end of the book we have the Ordinary of the Mass clearly set forth, embracing the prayers incidental for Solemn Mass.

Four Appendices are contained in this manual—Blessing of the Oils; Stations of the Cross; A Note on the Tenebrae Psalms; Tonale for the Psalms.

With a clear type throughout, and the directions given in italics, we recommend this book to the laity, and feel sure, too, that whether the clergy officiate in cathedral or small churches, this little book will provide useful information for the solemn and sacred season of "Major Hebdomada".

R.F.D.

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RETURN TO CHESTERTON, by Maisie Ward. London, Sheed and Ward, 1952, 276 pp., 21/- (Eng.).

"This book is made up chiefly of unpublished letters, verses and *jeux d'esprit* of Chesterton's, over eighty in all, some long, others quite short; of the memories of many who knew him, of fresh stories, and other material that has come to me in rich profusion". These opening words of Miss Ward's introduction to her new book give a very accurate summary of the contents of the book. It is a supplement to her *Gilbert Keith Chesterton* published some years ago.

Chesterton is now passing through that literary purgatory which is the fate of all writers in the twenty or so years following upon their death. And after that? Will his work gain a place in the literary heaven? Or will it be regarded as a curiosity written by a brilliant, but superficial, maker, and abuser, of paradoxes? The case is the same for many of the great figures of the 1920's—Wells, Shaw, France. Miss Ward, however, paints Chesterton the man, the giant, the jester. She has collected impressions of him from those who knew him as a boy at school; from the secretaries who worked for him; from his barbers; from taximen; from people who lived in the same flats. She has collected a rich fund of stories which warm the hearts of those who loved and admired this gentle giant of letters. One would think that a more judicious selection might have been made, as Miss Ward has wasted some of her time in collecting rather trivial accounts of what Chesterton said, ate and forgot. These stories illustrate the various stages of the writer's life. As is well known, and as Miss Ward discussed frankly in her earlier book on Chesterton, his friends were divided on the question of Frances Blogg, who became his wife. For one school, this quiet, dowdy wife 'ruined' the Fleet Street jester by removing him from dangerous company to a country backwash; for the second school Mrs. Chesterton saved him from excess that his very nature would have led him to, guarded his money, prompted him to write, and gave him happiness. Miss Ward is a strong defender of Mrs. Chesterton, quoting many of G.K.'s tributes to his wife. The fact is, Chesterton loved her and married her. Like Utrillo's wife, she does not fit the legend, but there is nothing that can be done about it! And Miss Ward gives us a good deal of the legendary Chesterton! His absence of mind was chronic—forgetting lectures, turning up without tie (as he did on his wedding day) and so on, which make rich reading. Seemingly he was rarely prepared for a lecture, but his improvisations were dazzling. For instance, after a lecture on the Reformation, a pompous listener asked: "And what about what the Reformation did for Germany, Mr. Chesterton". The simple answer came at once: "It did for Germany". Just to whet the reader's appetite before he reads this amusing book itself, we have a little sidelight on the resourceful Mr. Belloc. Some friends of the Chester-Belloc clan were going to America. A party, accordingly, was held in Soho with rompings and paper caps. Eventually they were thrown out of the café. "I have anticipated this event", said Mr. Belloc, "Just call taxis". The whole party was then carried to Maurice

Baring's flat, where a sumptuous supper had been prepared in advance by Maurice! So for those who like the period the book must be read. The book has most interesting illustrations, many from Chesterton's own clever pencil, a beauty of Shaw entitled, 'When the Revolution Happens'. Yet the book leaves the reader bemused. What did Chesterton really think of life, of Shaw and all the others? What did Shaw really think of Chesterton? Is life simply the making of epigrams? Still, our thanks must be extended to Miss Ward, who has given us such a rare treat. T.V.

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HOW TO MEDITATE ON THE ROSARY, by S.N.D. Sands. Pp. 31.

There are probably few Catholics who are quite satisfied with the way they say their Rosary. Our minds are so volatile that the very simplicity and familiarity of the prayers give our imagination a playground for distractions. Sometimes, with a kind of shamed expression, we find ourselves at the gloria without knowing how we got there.

The most we can do—and the least we ought to do—is to focus our attention for a few seconds at the beginning of each decade, on the mystery to be revered. For those who are accustomed to meditate on the mysteries of the Rosary for their morning or evening meditation, a glance is sufficient at the beginning of each decade. For it is surely true that our hearts go more easily to the heart of the mystery if we have trained ourselves to find our treasure there: Jesus with His Mother.

The book, *How to Meditate on the Rosary,* is meant for anyone, for we are all included in the scriptural petition: "Lord God, behold I cannot speak for I am a child". It should be especially useful for teachers helping pupils to say their Rosary with reverence. It is the kind of simple exposition that should help converts see the God-ward turning thoughts that are the basis of all intelligent vocal prayer.

As a digression, may a reviewer make a remark: One sometimes finds lay people who want to abandon the saying of the Rosary or who will not take it up, because it seems to them mechanical. They just cannot keep their thoughts on the mystery. It may help to tell them that a reverent posture and a right intention give glory to God. (Even a candle alight on the altar does that.) God will certainly not leave unrewarded their humility and patience. M.O.